

# Colored American Magazine

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Number 2

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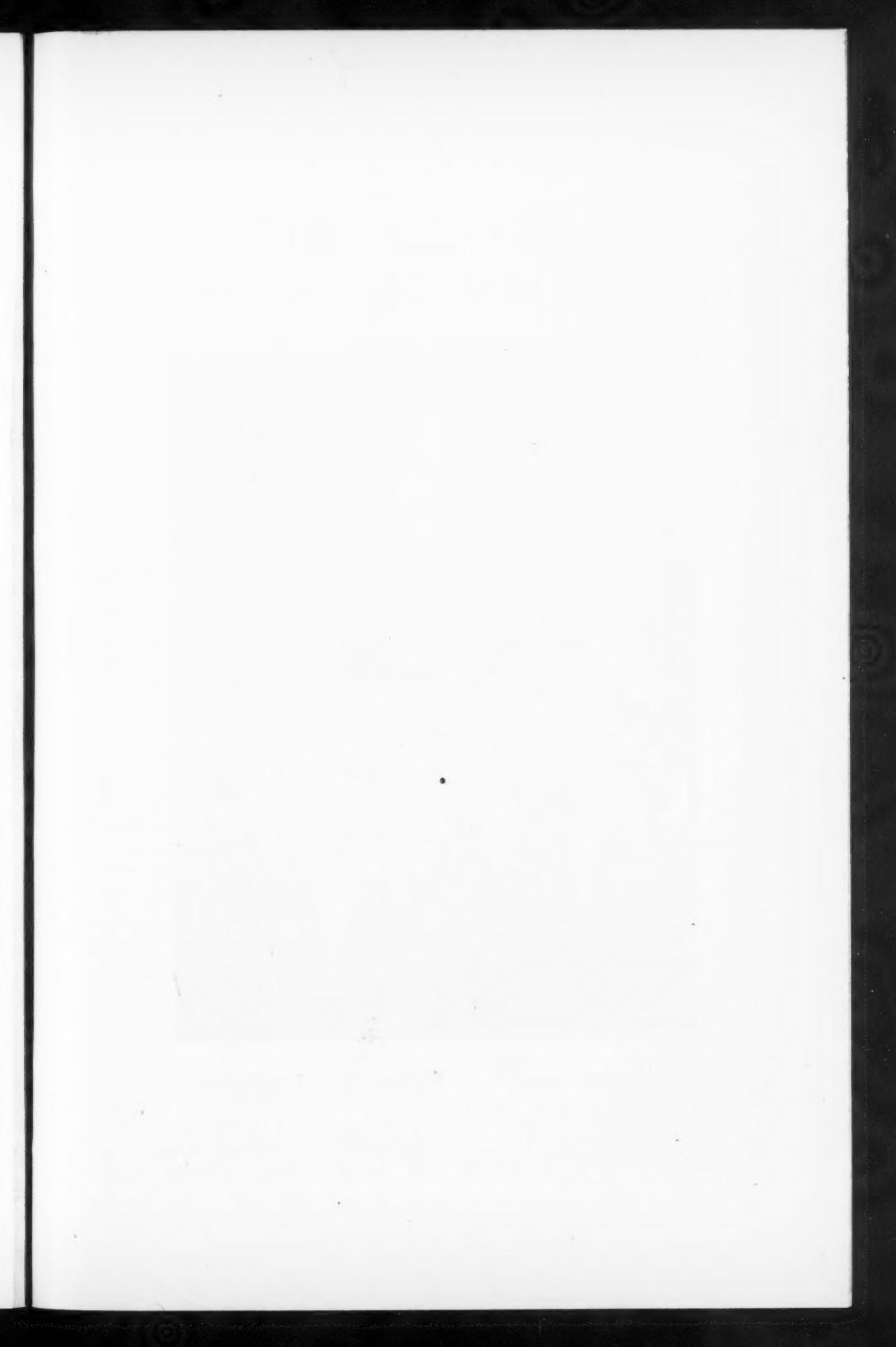
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# THE COLORED AMERICAN MAGAZINE.

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## THE MONTH

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**I**N THE South cotton is likely to play a larger part in the solution of the Negro problem. At the present time the Negro has a sort of monopoly of farm labor. If he continues to make use of this advantage in the future as he has in the past he will not only have a monopoly of the farm labor, but he will own the farms. He will maintain this monopoly of the farm just as long as he does the work more profitably and more economically than any one else. He will come into possession of the land just as soon as the present owner of the soil, the white man, and the present tenant, the colored man, find that it is more profitable to both of them for the colored man to own the soil and to work it himself than it is for the white man to own it and work it with hired labor or on shares.

This aspect of the matter is emphasized in series of articles, of which the first number was printed in the current issue of the Atlantic Monthly. These articles purport to be "The Biography of a Southerner Since the Civil War." What the author says, by way of intro-

ducing his story, in regard to the "freedom of cotton" is interesting for several reasons, but chiefly because it is a recognition of a Southerner that the sentiment and ideas of the South have conformed in the past and will continue to conform to their economic interests.

When one stops to think about it that means a great deal. This writer says :

When I was a boy I read in my grandfather's library what, I dare say, is the most curious book ever published in our country. It was a big volume, bound sheepskin, and it was called "Cotton is King and Pro-slavery Arguments." It was the slave-owners' campaign book in the long ante-bellum controversy. Its fundamental proposition was that the South had a monopoly of cotton culture, and, therefore, a sure foundation of perpetual wealth. The argument was that cotton culture was possible only by the labor of slaves, and therefore slavery had economic justification.

Never was so sound a premise made the basis of such unsound unreasoning. Cotton is a sure foundation of perpetual and even yet undreamed of wealth; but the development of that wealth is still delayed and hindered because its culture

was begun under slavery and is not yet wholly freed from the methods of slavery. How great wealth may be won from the cotton fields, the cotton mills, the cotton trade, no economist has arisen with imagination to predict. What the proper culture of it and the proper manufacture of it will mean to the South, the Southern people themselves least of all yet understand. For no staple plant grows that is as profitable as this will become, and there is no other manufacture of which we have so clear a monopoly. Nor is there any other manufactured product for which the demand is so sure to increase. Our foreign trade will build itself on cotton and cotton products to an extent that few men can imagine. Did you know, for instance, that although we grow three fourths of the world's supply, we still import more manufactured products of cotton than we export?

Now the great changes that have come and are coming in the South,—in industry in thrift, in all kinds of development,—and following these, the great changes in thought and feeling, are brought chiefly by the freeing of cotton from the methods of slavery. We have talked of the freeing of the slaves, and of the freeing of the masters; we have talked and written much of the political problems of the South, of education and of all the excellent helps and agencies for bringing these backward English-sprung men from their arrested development, and of lifting the Negro up to efficiency. They are all good and worthy if rightly done. But beneath all these agencies and in a sense controlling them, is—Cotton.

When Cotton is completely freed (for this is the right figure of speech,) our very greatest economic task will be rightly solved and all other things will follow. The freedom of Cotton means the freedom of men, and more,—it means the freedom of thought, also. It means exact education; it means scien-

tific training; it means intelligent work, —the most intelligent agriculture and the most skillful manufacture; it means large transactions, world wide in their extent; it means a world knowledge of markets and of manners; it means the reverse of all that is provincial; and it means wealth and the gifts of light and thought that wealth with world knowledge brings.

Cotton, then, is king. The old pro-slavery proposition is true. It is the big truth of the future for the South. For the story of the South, past and future, is the story of the freeing of Cotton.

Development of the South is destined to mark an epoch in the history of America.

The same notion is impressed in an editorial in Collier's Weekly, in which the writer is referring to the Jamestown celebration. This writer says:

Economic development is the most likely method of solving many of the difficulties which have harassed the South since the Civil War. A gathering in a Southern city, of myriads of people from all over this country and the world, will presumably have a decided beneficial effect from the practical point of view.

Here the white man first wielded the axe to cut the first tree for the first log cabin. Here the first village rose to be the first State capital. Here was the first capital of our empire of States—here was the very foundation of a nation of freemen.

And he might have added,—an event quite as important in the history of our country as those mentioned—here the first Negro slaves were landed, 1619.

If it is true, as the more thoughtful men who have considered the question seem to think, that the success of the Negro race in this country is finally de-

pendent upon their ability to attain an independent economic position, the following figures in regard to the cotton monopoly of the Southern States are interesting. This article was prepared by Clarence H. Poe, editor of the Raleigh, N. C., Progressive Farmer, and Charles W. Burkett, professor of Agriculture in the North Carolina College of Agriculture and Mechanic Arts.

After quoting the report of a commission sent out by the British Government to investigate the cotton possibilities of East Africa which reported "that all efforts to raise cotton successfully elsewhere than in the Southern part of the United States have failed," these writers continue :

But even if the South need not fear competition, is it going to be able to supply the increasing demand for cotton? Thirty years ago the South grew only 4,000,000 bales of cotton; twenty years ago, 6,000,000 bales; ten years ago, 8,000,000 bales; the last three crops have averaged more than 11,000,000.

Further, cotton is not only supplanting other fabrics, but the demand for the great Southern staple is increasing as a result of the constant raising of our standards of living and of comfort, and as a result of the advance of civilization. "It is estimated," says the United States Department of Agriculture, "that of the world's population of 1,500,000,000, about 500,000,000 are wholly clothed; about 750,000,000 are partially clothed; and 250,000,000 habitually go naked; and that to clothe the entire population of the world would require 42,000,000 bales of 500 lbs. each." To meet this demand or half this demand the South must make great progress in cotton growing. We have yet a low average yield per acre; we are depending yet on mistreated soils; we are yet

planting miserably selected seed; and we have inefficient tools and machinery. By proper cultivation, by judicious selection of seed and the use of machinery, the land which now produces less than half a bale could be made to produce at least a bale to the acre. But even if we do not double the yield, we have enough available idle land to make three times the present crop: for, in the cotton producing counties, only one acre in eleven is planted in cotton.

Our greatest monopoly, with its ten million shareholders and \$600,000,000 of annual product, not only has little to fear from foreign competition but can look forward with confidence to being able to meet the demands which the world shall make upon it.

In spite of the experience of Rev. Reverdy C. Ransom on a Southern Pullman car there are evidences, in other directions that a same attitude in respect to the rights of Negroes is slowly getting possession of the minds of Southern white people and that the South is getting to be a safer and more wholesome place for both whites and blacks to live in. Last month this magazine noted the fact that Governor Jelks, of Alabama, had protested before the General Conference of the Methodist Church South against the crime of lynching. Recently it was reported from Charlotte, N. C., that as the result of the preliminary hearing before Superior Court Judge Walter Neal at Wadesboro, sixteen men charged with participating in the lynching of John V. Johnson Monday morning were yesterday held in bonds of \$5,000 for trial at the next term of Superior Court of Union county, a neighboring county to that in which the lynching occurred. The proceedings are under the law of 1895, known

as the act to protect prisoners from being lynched, etc., and provides that the judge may send the case to another county.

It is a curious fact that the Southern people, while they have often been unable to protect the Negroes who were their neighbors from lynching and other forms of intimidation and ill-treatment, have always shown themselves greatly concerned in regard to the Negro in Africa. An address recently delivered, by Rev. J. B. Cranfill, one of the leading white ministers in the South, and reprinted in *The Palestine Plaindealer*, Palestine, Texas, indicates that there is a change of sentiment among the better class of white men in the South on this subject also. Among other things Mr. Cranfill said :

The greatest error the white man makes about the Negro is that all Negroes are the same. When some Negro, perhaps himself the son of a white man, maddens himself with drink and commits the nameless crime that has so disgraced his race, an outcry is raised at once against the Negroes of every class.

This is an outrage upon the thousands of peaceful, upright, Christian Negroes that are found everywhere throughout our land. The error that we make here is fundamental. I know some Negro men who are just as upright in their lives and in their habits as are their white brothers across the street. In Texas alone there are more than 200,000 Negro Baptists. I know many of their ministers. They are my personal friends. They are as much opposed to the nameless crime, of which some of their race are guilty, as are we. They deplore the weakness and excesses of the Negro race, and day in and day out, are pleading with their people to live good, useful, upright lives, so that

they may be at peace with their neighbors and die at last at peace with God.

You can number this class of Negroes by the thousands, and when we think of this long suffering, patient race we should not forget that the really outrageously bad Negro is but one in a thousand, while the faithful, industrious and peaceful Negro abounds everywhere. I plead with the sober, thoughtful Christian white man for the sober, thoughtful Christian Negro. I plead for justice to the Negro race. I plead that we deal fairly by him.

I make a plea that when he does well we should speak kindly to him and about him ; and when he commits a crime, that he be tried according to the forms of law and punished like any other man.

There is not a white man who will read these words who does not know that any Negro who is guilty of a crime can be convicted of that crime when he be tried in the regular way. Indeed, so great is the prejudice against the Negro in many places that it is difficult to keep from convicting an innocent Negro when he is charged with infractions of law.

There is no excuse whatever for mob violence, and every sober, thoughtful man should stand with every atom of strength at his command against all forms of mob lawlessness, no matter what the crime and no matter what the provocation.

And now a further word to our Christian workers. I feel that much of the responsibility or the condition of the Negro race must be charged to us. Beloved pastor, when did you go out on Sunday and preach to the Negroes in your field ? They will always welcome you and you can always help them. When did you contribute money to build for them a house of worship where they could worship God ? You who plead for money to send missionaries to Africa—when did you speak to

any Negro about his soul? I believe profoundly that God will not hold us guiltless concerning our brothers in black. I know he has his faults and some of them are very grave, but he was for hundreds of years enslaved by us, and if we had lived right before him and taught him as we should have done, he might now be far better than he is.

If his women are not virtuous, let us remember that many of their sons are white men's sons, and that this corruption of the Negro was fully as common if not more so, in slavery times as it is to-day.

Moreover, let us remember the many splendid qualities of the patient race. Let us recall how they watched over the home of the Southern soldier when he was at the front fighting that the Negro should remain enslaved. If any Southern Negro was unfaithful to his trust in those days of strife and blood, the tidings of his treason have never come to me. Let us remember all of this, and above everything else, let us remember that we are accountable to God for the manner in which we are dealing with a great problem, and thus remembering, let us stand for just and fair dealings alike to all the people and all the races in our broad land.

There is continued evidence from many directions that colored people are taking advantage of the opportunities which this big, new country of ours offers them to improve themselves, and to destroy, not by argument but by their own achievement, the doctrine of intellectual inferiority upon which the South bases its discrimination against Americans of African descent. In Binghamton, New York, Miss Gertrude F. Wallace was graduated from the High School of that city at the head of a class of thirty-six. At Saratoga, New York,

another Afro-American, William A. Mosely, stood at the head of a class of twenty-four. There is more than one other place in the North where the same thing has happened this year, as it has happened before.

A telegram from Americus, Ga., gives the following interesting figures relative to the attendance of the public schools of Sumpter county in that State, showing that in school attendance the Negroes lead the whites almost three to one. The item, published in *The Atlanta Constitution*, is as follows:

In the presentations of the grand jury, published to day, interesting figures relative to attendance upon public schools of Sumpter county are given. During the past year sixty-one public schools were operated with a total scholarship enrollment of 3,852 pupils. Of this number 1,007 were white children and 2,845 colored children, the Negroes predominating by nearly three to one. This statement does not include the Americus public schools, where the attendance is 1,500 and nearly evenly divided.

At Dayton, Ohio, Miss Loretta Fitzpatrick, another in the list of Afro-Americans who this year led their class in school, as the valedictorian to her class, read an interesting essay on Paul Laurence Dunbar, the Negro poet. In concluding her remarks in this head she said:

Although Ohio is the proud mother of a Grant, a Sherman, a Hayes, and a McKinley, I would place beside these leaders in field and cabinet, Paul Laurence Dunbar, the child of a slave mother, and an humble day laborer, who was born in Dayton, June 27, 1872, and who died there December 9, 1905. His fate seemed to be that of all his class, but

his invincible spirit rose above the drudgery of daily toil, accepted his material condition bravely, but mounted above it and sang and taught only the lessons of cheerful submission and grateful appreciation for the blessings that even the least of mankind can enjoy.

Before such a man who will stop to ask "What was his color or race?"

**Washington on Methodist Union**

A notable event of the month was the address of Dr. Booker T. Washington at the fiftieth anniversary of Wilberforce University on June 21. Perhaps the most important thing that Mr. Washington said in this address was his references to the need of a union of the three Negro Methodist churches to form one great, strong body, which would do the work of present organizations better and cheaper than it is done at present, and at the same time win more respect from the world at large. On this point Mr. Washington said:

No vital doctrinal differences separate the three principal independent branches of black Methodists. Such differences as exist, for the most part, relate to history and church polity; not one member in a score can explain what those differences are, or would consider them vital if he understood them. I believe that the leaders in the three principal branches of Negro Methodism are big enough and unselfish enough to sink all personal and denominational differences and devise a method of union that shall mean not the loss of a bishop, or general officer, or anything vital to the church, but which shall save to the race the tremendous expense of supporting in the same territory, as is now sometimes true, from two to four sets of bishops and from two to four sets of presiding elders and the same number of annual conferences, church buildings and other church machinery.

Let the Negro church catch the spirit of the age; and instead of three branches with a scattered membership of one and a half million, let us present the world the object lesson of a United Negro Methodism with a million and a half members. With the money, time and strength that are now spent in duplicating and triplicating church work concentrated in material, educational and religious growth of a single organization, we can have a racial unit that shall command and compel the highest respect of the nation. Mexico, Italy and Germany, as long as they were divided into small countries, were impotent and without influence. We want to find a man or men who shall be to Negro Methodism what Diaz was to Mexico, Cavour to Italy, and Bismarck to Germany. Such a man or men can be found. With a strengthened and united Methodism, Wilberforce University and colleges of the other two branches of Methodism can more than treble their strength and power within the next fifty years.

**Prejudice Saps Whites' Ideals.**

Later in his address Mr. Washington made reference to an other matter, namely, the subject of the political rights of the Negro in the South. Although he repeated here what he has said on another occassion, still his utterances on this subject are so important that they are worth repeating. He said:

Let me repeat in substance what I recently said in the heart of the South, that in connection with our religious, educational and material growth we should not lose sight of the fact that if this country is to continue to be a Republic its task will never be completed as long as seven or eight millions of its people are in a large degree regarded as aliens and are without voice or interest in the welfare of the Government. Such a course will not merely inflict great in-

justice upon these millions of people, but the Nation will pay the price of finding the genus and form of its government changed, not perhaps in name, but certainly in reality, and because of this the world will say that free government is a failure. If you doubt the statement of our having friends in the South I wish to read the following extracts from an address by the Hon. Walter A. Fleming, made some days ago at the commencement of the University of Georgia. Braver and truer words have seldom been uttered in the North in behalf of the race.

Race differences may necessitate social distinctions, but race differences cannot repeal the moral law. The foundation of the moral law is justice. Let us solve the Negro problem by giving the Negro justice, and applying to him the recognized principals of the moral law. This does not require social equality. It does not require that we should surrender into his inexperienced and incompetent hands the reins of political government, but it does require that we recognize his fundamental rights as a man. \* \* \* The right of exemption from discrimination in the exercise of suffrage on account of race is one of the guaranteed Constitutional rights of all American citizens. \* \* Let us respect the National laws to the limit of endurance, and if that limit should be passed let us resort to some means of redress more typical of Southern manhood than fraudulent subterfuge."

Unity of purpose along broad constructive lines, concentration and economy of effort, that is Dr. Washington's doctrine. It is certainly true that a vast amount of energy is at present going to waste in fighting friends rather than enemies of the race, in competition and conflict among men and organizations that ought to be working together.

The passage which Mr. Washington

quoted in his address at Wilberforce from the address of the Hon. William H. Fleming, of Georgia, does not give an adequate idea of the extent to which the former member of Congress went in his address. Speaking of the disfranchisement laws he said :

The Fifteenth Amendment may, by negative acquiescence of the American people, become for a time a dead letter, but that three fourths of the forty-five or more States will ever affirmatively repeal it for the purpose of allowing five or six Southern States to withhold from our Negro citizens as a race the right to the ballot is to my mind an hallucination too extreme for serious consideration.

If these post-bellum amendments of the Constitution bearing upon slavery shall ever be altered by future amendments, the alteration will be in the direction of placing under Federal control the entire subject of suffrage qualifications in all national and State elections. The unmistakable trend of our political and social development from the beginning of the Government has been toward the centre, not away from it. The centripetal force has been stronger than the centrifugal force. Under a law of social gravitation all the parts have been drawn more intimately into one national unity.

To suppose that this national authority would of its own accord emasculate itself and surrender its own present consolidated power back to the former diverse elements from which it was wrested would be to reverse every cord of political history and to ignore every lesson of political philosophy.

One can, perhaps, make better comment on this passage than was made a few days ago by the Boston Transcript:

Here are utterances to think over. Were these the words of a Northern Republican the South might be inclined to dismiss them as simply the expressions

of "the other side" to be expected, and as having no striking significance. Coming from a Georgian of distinction, they must be taken with serious consideration as warnings that disfranchise-  
ment is nullification. The nullification that is attempted by the "understanding" clause which compels the voter to give an explanation of a provision of the State constitution "satisfactory" to a partisan board of registrars does not rise to the dignity of being nullification of the great charter of the Union by a State law. It is, as Mr. Fleming says, nullification "by the fraudulent administration of a State law." Mr. Fleming's words may yet be remembered by the South as prophetic.

Nothing which concerns the future of the Negro is more significant than the fact that, while for twenty years the North has shown itself more and more inclined to consider calmly, if not with sympathy, the views which the Southern people hold with regard to the Negro; on the other hand, in recent years, Southern white men, who are thoughtful and far seeing, have begun to see that the ideas and sentiments which were generated under slavery must be cast aside before any real progress in the South can be hoped for. The great democratic ideal which this country is striving to realize in its institutions is that labor, all labor that is honest and useful, is honorable and entitles the laborer to share in his own government.

Slavery was foreordained to perish in this country for the simple reason that slave labor cannot in the long run compete with free labor. But free labor means free institutions and there is no compromise between these two things. The Negro problem will never reach a

solution in the South until the Negro laborer, who does the bulk of the common labor, has been taught to work as a free man works. He will not work as a free man as long as he is not secure in his life and his property, as long as he is denied an education that will develop instead of repressing the best that is in him and until in every other way he is encouraged to put the best that is in him into his work for the sake of getting the best out of life that he is capable of.

#### Case of Rev. Ransom

Possibly the one incident affecting the interests of the colored American people which has been most on the surface of discussion during the past month has been the expulsion of the Rev. Reverdy C. Ransom, of Boston, from a Pullman car by two self-appointed guardians of the "unwritten law," while he was on his way to Normal, Ala., to deliver a graduating address at the A. and M. College, of which W. H. Councill is President. Mr. Ransom's offense seems to have consisted less in the fact that he was riding in a Pullman car—a thing which is often tolerated—but that he permitted a white woman who sat opposite him to engage him in conversation, under the impression that he was a distinguished foreigner. Mr. Ransom is an eloquent speaker and has a distinguished manner, but he showed bad judgment in talking with a white woman in a Pullman car south of Mason and Dixon's line, as he did, also, in giving the car porter a copy of an abolitionist address to read. To one who understands Southern habits of thought and is acquainted with the

customs of the country, it almost seems as if Mr. Ransom was looking for trouble. There are a good many people from Boston who are looking for that sort of thing, but they rarely go as far South as Mr. Ransom did to find it.

There were other complications in Mr. Ransom's case which it is not necessary to mention, because they are wholly irrelevant and immaterial. If Mr. Ransom was drunk or drugged or, as he says, merely sick when he reached Alabama, he was not expelled from his place in the Pullman car because he was drunk, but merely because he was a Negro. However right and proper and necessary it may seem to the people who call themselves a "superior race" to kick a man out of his seat in a car because he is a Negro, it is against the law and contrary to the spirit of democratic institutions. Boston people and Boston Negroes, however, believe in democratic institutions, and in this they should have the sympathy of every right-minded man in getting for themselves and for others all that the law gives them. That is the reason that a meeting was held in Faneuil Hall a few weeks ago protesting against the outrage perpetrated upon Mr. Ransom, and that is the reason that Mr. Edwin D. Mead, who is one of Boston's most prominent and patriotic citizens, has been writing to the public press about Mr. Ransom's case and proposing to go to law about it.

The view which Boston takes of this incident is pretty well expressed in Mr. Mead's letter to the Boston Transcript of July, in which he says, among other things:

There should be no confusion of the issues in this grave case—for very grave it is. One is of great public importance and the other is not. If Mr. Ransom, upon reaching Huntsville, weak and faint after the outrageous assault which he indisputably suffered, took a glass of whiskey to brace himself up, and it went to his head, why, it is a pity, and he has grievously suffered for it. But there is nothing remarkable about it; at least two or three excellent white philanthropists have had similar experience in Massachusetts since the landing of the Pilgrims. Mr. Ransom says it was not so; and I think we are bound to believe him until there is better proof to the contrary than we have.

This, however, I say, is not of great public importance. It is of very great importance whether a man of Mr. Ransom's fine talents and character, with the pre eminent position which he holds among the colored people of Boston and the high reputation he has won in the whole thoughtful community by his eloquence, devoted public service and passion for human rights, is to be kicked out of a Pullman car, where he belongs, because he is a "nigger," by a gang of ruffians in Tennessee who chanced to get hold of a eulogy on Garrison which they found he had written—and Boston, the home of Garrison and Sumner and Andrew, do nothing about it! This apathy seems to me the measure of the degradation which we have undergone as concerns our whole sense of duty to our colored fellow-citizens in the last eight years. I have heard of no serious effort yet on the part of responsible and impartial men to get at the exact facts in this notorious case, although it happened a month ago, and although the circumstances can certainly be investigated easily by some young lawyer who will go down there. I, for one, should like to co-operate with others in sending a good man down.

Now there are different ways of fighting racial prejudice and the Boston way—which is a good way—is to go into the newspapers and into the courts and make a row and a fuss about it. That way is a good one where you have the newspapers and the courts and the public on your side. There is an exhilaration and a genuine moral tonic about coming out boldly, and in asserting and fighting for and suffering for your rights. But there is a good deal more exhilaration in that exercise in Boston than there is, for instance, in Alabama. Not that the people in Alabama are not disposed to give everybody, including Negroes, their rights in Alabama, almost, if not quite as much, as they are in Massachusetts. The difficulty is that there is a difference of opinion as to what those rights are. It must not be forgotten that it was but a few years ago that a colored man in Alabama and elsewhere in the South had no rights that a white man was bound to respect. Although slavery is abolished as a legal fact, yet the institution lives still in men's veins. People down there have for forty years been looking backward. It is only within the last ten years that they have begun to look forward. All the sentiment there is in the South still clings to the old patriarchal institution, and among a people who are not looking forward and not progressing, sentiment is a powerful force. It is all the more impregnable because it is blind and illogical and something that yields neither to argument nor protest, nor even ridicule. Opposition only confirms it and makes heroes of the people who stand up for and suffer for it.

Nothing but the wear of self-practical interests, which steadily undermine its foundations, are likely to make much impression on it. It will be well to watch with a wide and awakened interest the legal proceedings that are taken in the Ransom case and follow their results. THE COLORED AMERICAN MAGAZINE promises in advance as full and accurate a report of the event in all its consequences as it is possible to obtain.

**Mr. Anderson's Successful Year.**

President Roosevelt has sent to Hon. Charles W. Anderson a letter congratulating him upon the conduct of his office during his first year, which has just been completed.

During the year his office has been examined four times by four different inspectors in the Internal Revenue Service, and each time the office has been rated No. 1. It has, therefore, maintained during the whole year a higher rating than it held when Mr. Anderson assumed charge. This is saying much, for Mr. Treat, his predecessor, now Treasurer of the United States, was regarded as one of the best collectors in the country. Under him the office was excellently managed and rated high. Three of the inspectors made special reference in their reports to the personal attention given by Mr. Anderson to the business of his office.

Since he has been in office Mr. Anderson has made, in the class exempt from the Civil Service, seven appointments, five of which were of Afro-Americans. These include one deputy at \$1,650 a year, one at \$1,400, two at \$1,200, and a lady stenographer at \$1,200.

The second Internal Revenue district of New York, which extends from the Battery to 24th street, comprises the Wall street and financial section of the city, perhaps the richest piece of territory of its size in the world. It is not only the seat of the greatest bankers, brokers and business men of the country, but also contains all of the largest importers of champagne, French brandies, cordials, etc., and the greatest importers of whiskeys, tobacco and Havana and Porto Rican cigars. Both the Tobacco Trust and the Whiskey Trust have their headquarters in this district; the Tobacco Trust (the American Tobacco Company) paying into the collector's office for stamps alone \$2,500,000 yearly. Besides there are nearly 1,500 other cigar manufacturers and tobacco dealers in the district.

Here also is located Special Bonded Warehouse No. 2, the largest in America, containing millions of dollars worth of the finest old liquors.

Coming also under the Collector's supervision are many of the greatest manufacturing chemists' houses in the country such as Riker & Sons, the Wm. J. Schieffelin Company, the Hegeman Company, the Caswell, Massey Company and Hernian Metz.

Within the district and coming under the authority of the Collector are a number of the most famous clubs, cafes and hotels. Here are located Delmonico's, the Cafe Savarin, the Hotel St. Regis, the Astor House, the Fifth Avenue Hotel, the Bowling Green club, Down Town club, Lawyers' club, Manufacturers' club, etc., etc.

As the district includes most of New

York's docking, the Collector is concerned with most of the transatlantic steamship lines.

As the Custom house is located in this district, Mr. Auderson is also Internal Revenue Collector for Porto Rico. Taxes are paid him on all Porto Rican cigars, bay rum and other products. All the stamps for Porto Rican cigars are imprinted and sold in his office.

To handle this vast work the Collector has a force of 175 men. Besides these he has at his absolute disposal the revenue secret service force for the New York city districts and New Jersey.

During the year Mr. Anderson has been very energetic in prosecuting violations of the Internal Revenue regulations. He has been especially active in running down adulterated butter and during the last six months has seized 100,000 pounds of it. As a result the adulterated butter business has been about broken up in the second district.

Fraudulent sales of tobacco by Bohme & Sons, covering a period of over ten years and involving more than 1,000,000 pounds of tobacco, have been unearthed by Mr. Anderson and the head of the Secret service department. They have developed the case, and it comes up this month for trial in the United States court.

During the entire year Mr. Anderson has never come in contact with a single merchant or other man with whom he had business relations who even suggested by his behavior that he was conscious of a difference in color. The same is true of the large white force under him.



S. A. BEADLE (See p. 100).

## Club Work as a Factor in the Advance of Colored Women

Few persons, even those who know most about the achievements of the Negro people of America, are aware of the extent and of the means through which colored people in this country are learning to help themselves. In the article which follows Mrs. Booker T. Washington, President of the National Association of Colored Women, has gathered together some facts which indicate the method and spirit of the work of the Colored Women's Clubs of the United States. This article will be followed, during the course of the year, with a more specific account of what some of the individual clubs in different parts of the country are doing.—THE EDITOR.

THE Anglo-Saxon woman has found her status in the affairs of men and state by the effort of the pioneer woman who worked and fought for woman's suffrage. The colored woman of the race has found her status in the home by the earnest labor of women of the race who, for the past ten years have been making a way,—raising standards for motherhood and home.

Sociologists claim, with good reason, that club work has been largely instrumental in drawing the Anglo-Saxon woman away from home and homely duties. On the other hand, we have cause to know that club work, however paradoxical the assertion may seem, has been the means of drawing the women of the colored race into closer touch with the individual home life; into a vital knowledge of the duties developed upon the woman in the home, and therefore, into a correspondingly intelligent insight into the life of the race and the means for its best development through the natural avenues of woman and home.

The club has been educative in that it has taken hold on the social problems that arose from the downfall of slavery. With freedom, came disorganization of a system that perpetuated the race as

chattels without the sacred relations of the family or the responsibilities of home life. Beginning a poverty-stricken, ignorant existence without acquired or cultivated tastes, or hereditary instincts for home life, what wonder that the homeless cabin has been only a fetid, cancerous blot in the life of the submerged millions?

It is not the purpose of this article to discuss conditions that have been and are still patent in many places of our country, conditions arising from the unmade home,—illy cooked food, unsanitary surroundings, unclean bodies, physical disabilities, racial tuberculosis tendencies, the rapid death rate, or the moral status of a people with these worst possible environments. We would give briefly a few facts relative to the work of the colored women's clubs in attempting to ameliorate these conditions North, South, East and West. Leaders among these club women began at the root of the matter in Nashville, Tennessee, in 1896, when the following platform was adopted:

### MOTHERS' MEETINGS.

We believe that the salvation of the race lies in the home, and that the home centers upon the mother.

Therefore, we pledge ourselves to inaugurate and to conduct mothers' meetings wherever and whenever it is possible to do so, thereby assisting and encouraging mothers to make their homes nurseries for the development of upright and Christian citizens. Therefore be it

poverty of our homes can be traced to intemperance; and,

WHEREAS, We believe the death rate in our race to be greatly increased by intemperance; therefore be it

Resolved, That we condemn intemperance of all sorts; and, further, that we pray, beg and urge our people to



MRS. JOSEPHINE SILONE-YATES

President National Association of Colored Women, Lincoln Institute,  
Jefferson City, Mo.

Resolved, That we print pledge cards on the ways of right living, for free distribution in the homes.

TEMPERANCE.

WHEREAS, Statistics show that intemperance is the cause of such great per cent. of the crimes committed; and,

WHEREAS, Much of the illiteracy and

withdraw from the drink, tobacco, and cocaine habits, and discourage the use of cigarettes by our youths.

KINDERGARTENS AND DAY NURSERIES.

Realizing the necessity of kindergarten training in the fundamental education of children, we encourage the establishment and support of kinder-

gartens everywhere, and especially the establishment of free kindergartens for the poorer classes of our children.

Further, that we shall have day nurseries for the infants and small children of laboring women who cannot remain in their homes and care for the little ones, in order that these children may have proper nourishment and care, so necessary to early years, that the atmosphere and environments about them may be pure and wholesome, and thus protect childhood and encourage any fond parents.

#### MISCELLANEOUS EXCURSIONS.

The fact that the miscellaneous excursions, as conducted during the Summer, that beguile so many of our people, many of whom can ill afford to ride at any price, are as injurious morally as they are financially, prompts this federation of women to express its disapproval of the same. We are intensely anxious about our girls, for not a few ruined women can date the beginning of their downfall to their first ride on these short trips, so often marred by rowdy and disreputable conduct. Then, too, we learn that cars used are frequently without lights, so that when trains fail to reach their destination before nightfall, though crowded with both men and women, they are left in utter darkness. We are convinced that the race is made poorer in every way by this promiscuous mixing on such occasions. Therefore, we advise the women of the race that they may not only avoid such injurious associations as the excursions make possible themselves, but to use their influence to discourage the patronage of the same by the use of the race. We also urge upon the clubs of this federation to make opposition to these miscellaneous excursions a most prominent feature of this work.

#### SETTLEMENT WORK.

Be it Resolved, That we encourage the establishment of settlements in our cities and on our plantations for the

purpose of reaching the unreached of the race, and from which may radiate deeds for the uplifting of the needy in the form of inducing parents, with their children, to attend some church, and, also, urge parents to send their children to night school.

#### DEATH RATES.

WHEREAS, Reliable statistics give the alarming information that the mortality of the colored race, especially among children, is far in excess of the white race; and

WHEREAS, After careful consideration and with due regard for a more favorable condition under which the white race lives we are convinced that the mortality of the Negro may be greatly reduced; and therefore be it

Resolved, That our women's clubs shall make strenuous efforts to correct the evils which are at the root of this most serious condition, first, by encouraging the individual clubs to give time and attention to questions affecting heredity and environments of the children of the race; second, the inculcating of a nobler sentiment with regard to beauty and desirability of children in the home; third, by giving more attention to sanitation, personal cleanliness and diet; fourth, that we use every possible agency to save the youth of our race from the evils that tend to sap their physical, mental and moral energy, producing premature decay and death.

There are colored women's clubs organized in thirty-five states of the Union. Over 30,000 women are actively engaged in their own social and intellectual culture as well as that of their sisters whose advantages have been limited. They are disseminating the principles of their local clubs and of the larger sectional organizations, the Southern Federation, the Northeastern, and the National Association of Colored Women's Clubs. Following are some

representative reports of work done by clubs in various localities:

THE KINDERGARTEN CLUB IN NEW YORK CITY.

Through the almost superhuman efforts of a band of earnest, hopeful colored women, a mission had been started on the East Side of New York, so far up town that it was out of the reach of the Board of Associated Charities, and

that a special place for them was needed; and thus the work was dignified into a mission, with ends and aims and classes.

After an opening to which the neighbors, ever eager for novelty, thronged, the work was fairly under way, but its promoters stood puzzled. The mothers were cared for in its regular meetings, the young girls had a club which met weekly, the smaller girls had a sewing



MISS BETTIE G. FRANCIS

therefore, to all intents and purposes, non-existent. Being non-existent to the Board of Associated Charities, it was a fundless institution, save for a pittance of an income from a private source. But hope and faith and a strong will to do were large among the mission's assets, and when all is said and done, it could not have been better endowed. It was a logical outcome of a year's series of house to house mothers' meetings. First, the meetings were so large

class, the boys had a club, and all the classes met on Sundays at song service. But there were the small folk. Some were already in school, some were too young for first grade work, and all of them were unprovided for except for the Sunday afternoons. After the first afternoon meeting they were told to come in on Saturday afternoon and we would make it pleasant for them. There was no definite idea what that phrase meant, either in the minds of the chil-

dren or of the grown-ups who extended the invitation. Perhaps the little folks had visions of ice cream and cake, but at any rate, when Saturday came ninety-six small persons, ranging in years from three to ten, stared us cheerfully in the face. Ninety-six! The rooms, four in number, were small and dark, ill-ventilated, with all the other faults that an East Side tenement can possess.

During the first part of the year the membership was increased to one hundred and twelve, but this fell off when the warm weather began. We could depend upon an average attendance in the nineties at all times. For the most part, they were the average looking Negro children of the tenements, but among them were such pitiful specimens of humanity as to make one's heart ache for them. There was one family of children, four in number, who came to us. The eldest boy was in the boys' club, the eldest girl in the girls' sewing class, and the two youngest ones were in the kindergarten club. They all had some pitiful deformity, the smallest girl being almost blind. She was a bright little thing, but on account of her eyes had to be taken out of school when she was in the first grade. Approaching blindness had not softened her temper. She was anxious to learn, anxious to do things as other children did, eager for praise and commendation, and having to sit quietly by while her companions enjoyed themselves made her very cross.

It was part of the duty of the manager of this kindergarten club, in the intervals of more prosaic public school teaching, to visit the little members at

their homes and find out something about them. The whole hundred or more came from a block on each of two side streets and one block on Third avenue. They lived in tenements that were all that the popular imagination had ever pictured the average East Side tenements to be—dark halls, bad ventilation, whole families crowded into one room, everything evil, unsanitary, immoral. Starvation was common, drunkenness the commonest of things. The smallest children were wise with the wisdom that many of us will never attain. Perhaps the most pitiful cases were those of the families but recently come up from the South, where the conditions of life had not been so hard, nor so confining. The children would drop off first discouraged at trying to live under such conditions; the boys would drift the way of the large part of New York youth; and the men and women estranged from all that made life possible or death less than a release from misery, became the worst of the worst.

#### LOUISVILLE, KENTUCKY, WOMAN'S IMPROVEMENT CLUB.

The kindergarten work has been the chief work of our club, and if one should be encouraged by success, we have had all the encouragement we should desire. Looking into the future, and seeing that the time was not far off when the kindergarten department would be annexed to the public schools of Louisville, and knowing, too, that should the same be done we, the colored people of the city, would have no girls fitted for the position, a mass meeting was called through the W. I. C., the kindergarten

board was established and plans were laid by which the colored girls could get the required training. Accordingly a class of six young ladies was formed and nearly three years ago the first class graduated. The white ladies of the city, who had rendered so much assistance during the entire struggle, opened a kindergarten in the west end of our city and secured one of the young ladies, Miss Martha Crozier, and our club opened one in the east end with Miss Ida B. Nugent as principal. All

then in charge. We felt gratified and overjoyed to know that our efforts were not without reward. Following is a letter from a worker in Georgia:

Mrs. Booker T. Washington:

I know that your moments are too precious, I won't intrude. I've always had my race at heart, that is, ever since I have been old enough to know about things. There is not a person living who cares more for her race of people than I do. I have always thought if I were a man what I could do. But I have found out if this race expects to become a race as a whole, it must depend largely upon the Negro women of America. I have come to this conclusion: We can be just what we make ourselves. Here in this place we have all the privileges to obtain the possibilities of life, but there is something left undone. Christianity is the fountain of true civilization. A great brain without a great heart produces sin, and leads to death. The Christian mothers are neglecting their duties at the fireside, the teachers are neglecting their duties in the school room. The moral culture is not carried on as it should be, and for this cause I have become grievous over this matter, knowing that the prayers of the righteous availeth much. For this reason, I was led by the spirit to organize a Woman's Christian Union, for the purpose of getting the mothers together to devise plans to save this coming generation.

I spoke to some Christian women concerning it and they are willing to help me. I appointed the meeting and we organized with eight on the second day of last month. We have been meeting every week since. We have a special Bible lesson at every meeting. After we were organized two weeks, I met a special friend of mine from New York. I was telling her about my work, and ever since then she has manifested a great deal of interest in the organization. She has not missed a meeting since I told her of it. At our last meeting she handed me a valuable little paper that is called "National Association Notes." In this paper I learned of you, and for this reason I write you. This paper was printed January 1, 1902.



FANNIE BARRIER WILLIAMS

our readers know the expense of carrying on a kindergarten and we felt it quite a responsible undertaking, yet after starting we found that assistance was readily given. Prof. E. H. Marks, Superintendent of the Louisville Public Schools, granted us the use of a room, fuel and janitor in the Main Street Public School, different friends donated tables, etc. We struggled along for about a year, when it was decided that the kindergarten should be annexed to the public schools. Each of the kindergartens was taken with the teacher

REPORT FOR DEARBORN CENTER WOMAN'S  
CLUB, CHICAGO, ILLINOIS.

This club was organized November 1, 1901, and is one of the departments of the Institutional Church and Social Settlement. Our aims have not only been to work together for the greatest good for the greatest number, but to benefit each other and work together for the uplifting of humanity and purity of the home. We have in our special charge a sewing school with an enrollment of sixty girls, one paid teacher, Mrs. Mary Holloway, assisted by members of the club. The little girls are given instruction in fibers and fabrics. The actual work done under the direction of the teacher is correct position for work and learning various stitches. As soon as the pupil has gained some skill in manipulating the needle she is taught to sew, and after one year's instruction the pupils bring their own material and are taught to plan, cut and fit and make plain garments. Through these children we reach the home and hold monthly mothers' meetings, where they are encouraged to higher standards and loftier ideas in the homes. The dignity of labor is emphasized; it awakens interest in the home life and home duties; girls remain more at home; we find it promotes self-reliance, neatness and economy.

We meet each week, and at our club meetings we sew and consider questions of common interest in every phase of women's efforts to promote wise and philanthropic work. We hope to be no small factor in the efforts to check immorality, and to be more awake to all that most benefits the race.

## REPORT.

Number of children in the sewing school, 60; average attendance, 35; paid teachers, \$75; furnishing church parlor, \$175; for the church, \$100; total, \$300; garments given to the poor, 150; visits made to homes, 95; membership of clubs, 20; dues per month, 10 cents.

REPORT OF THE MOTHERS' SOCIETY OF  
WILBERFORCE, OHIO.

Little less than six years ago a few of the mothers of Wilberforce banded themselves together in what is known as the Mothers' Society of Wilberforce. The object of the Wilberforce Mothers is to secure harmony of action and co-operation among all women in lifting to the highest plain of moral, social, spiritual and intellectual development of the children that God has entrusted to our care, and to bring into closer relationship the women of Wilberforce.

During the past year, aside from many small acts of kindness, we have contributed in a substantial way to the Amanda Smith Children's Home in Chicago. We have an enrollment of thirty members, most of whom are mothers of large experience and great responsibility. We meet the second and fourth Friday of each month, at 3 o'clock, with some mother belonging to the society. We have been deeply concerned in the girls who come to us from all parts of the Union here, and have united them to our meeting and have been invited by them to give talks at their religious meetings on various topics, such as "Intemperance," "Modesty in Manners and Dress," "Dancing," "Card Playing," "Helping

Mother," and "The Girl's Mission." For some time we have had a regular course of study, taking as a basis "The American Mother," a journal edited by Dr. Mary Wood Allen. We have no fees, but have contributions frequently.

We answer roll call with an appropriate quotation, and adjourn each meeting with our parting words, "Lord help us to direct aright the young lives committed to our care."

The outline of our work has been as follows:

#### PHILANTHROPY AND PRISON WORK.

This has been carried on by a committee of zealous women. Through their untiring efforts they have succeeded in rescuing many girls from the gulf of immorality and vice, several of whom have subsequently married; relieved families in distress; procured transportation to their homes for several sick persons; provided food for many inmates of the prison and also furnished clothing for the same, and paid frequent visits to the hospital.

#### NIGHT SCHOOL.

This work has been operated very successfully in vicinities where large numbers of our people live; many of them are compelled to hire out in service boys and girls of school age who have received practically no schooling whatever.

These children are taught gratis, in many cases furnished with books and, when necessary, with shoes during the Winter months in order to have them in school. Through this effort many children have received training in the primary branches, several boys from

this school have been adopted by good families and subsequently sent to universities, none of whom had attended other schools.

#### MOTHERS' MEETINGS.

These meetings have proven a great help to our people in a great many ways by holding them in different churches, when many of our people congregate. We have been able to reach mothers whom doubtless we would have never seen. Through these meetings the school houses were crowded on opening day, the children have been sent to school neater, and have attended with more promptness and regularity.

#### NEIGHBORHOOD MISSIONS.

The above have also been of some good, for persons have been induced to send their children to Sunday School, to pay more attention to the cleanliness of their homes and the proper care of their children.

And thus here a little and there a little, line upon line, precept upon precept, are the women of our people saved from themselves and their environments by means of the social service of their sisters, better prepared by their organizations to meet the struggle for the survival of the fittest.

In city and country, the work has spread. The women of the masses of our own people are steadily coming into the ranks of intelligent homemakers, sorely tried oftentimes by their failures, but still plodding patiently in new paths of prosperity, where they are advancing by the helpful counsel of the women of the clubs of the National Association of Colored Women.

## America and the Ethiopian Movement.

There is a race problem in Africa quite as much as there is in the United States. This problem seems to have taken the form which it at present has in South Africa, as a consequence of what is known as the Ethiopian movement. In a recent book entitled *Africanderland* Archibald R. Colquhon gives some account of this movement. According to this writer what one actually witnesses in South Africa at the present time is a dawning race consciousness such as has come to the Negro race in this country since emancipation. The movement in South Africa is of especial importance to Afro-Americans because Afro-Americans have exercised directly and indirectly so powerful an influence upon it.—EDITOR.

**I**T has been said, by that most distinguished and right minded leader of American Negro advancement, Booker Washington, that "the race problem is so real and so present to the Negro people that it enters as a motive into everything that they do." The South African native, as a whole, has not reached this pinnacle of self consciousness; but in the more advanced section, the one directly produced under missionary influence, this race feeling has become morbidly active, and there has been a ferment for some little time which has spread in various forms to every mission sphere. I have no doubt that the process has been accelerated by the visits of natives, in their student or pre-ordination days and even afterwards as full fledged ministers, to Europe, where they immediately became aware in missionary circles that their black skin had not the same effect in deciding their social status as in South Africa.

The emotional character of the West African Negro, so familiar in the religious services of the American Colored Church, is not so apparent in the Bante races, many of whom are trained in habits of reserve and dignity to which such religious emotionalism is

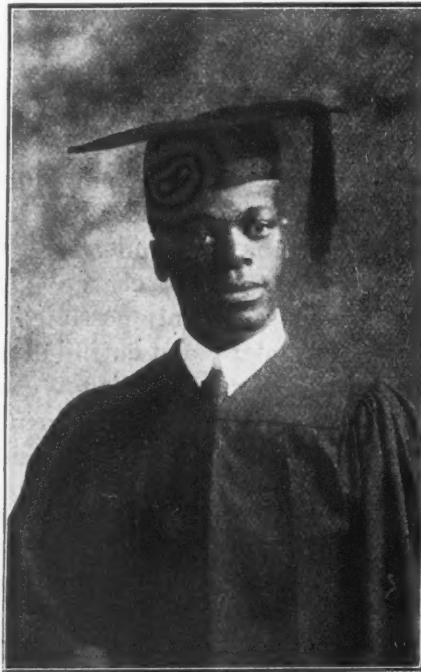
repugnant. But every portion of the Negro race loves noise, and a quantity of singing seems an essential part of every religious service. Nevertheless there is considerable decorum about their procedure and some warrant for the idea that many congregations could get on very well with a native preacher in charge. This practice, naturally only possible to the Protestant clergy, and chiefly developed by the Presbyterians and Wesleyans, was the occasion for a movement of secession which has attracted considerable attention because it was suspected of underlying political motives. The first secession was headed by a native Wesleyan minister in Pretoria named Makone who founded a church of which I believe he was still the head when I met him, in December, 1904. Doctrinally and in matters of church organization his sect is Wesleyan, its peculiarity consisting in its racial exclusiveness. Makone himself vigorously denies any animus against the whites or political meaning in his movement, but he practically admits that American missionaries who came amongst the natives imparted a bitter (we may well say seditious) spirit to their conferences. The name "Ethiopian Church," first bestowed on Makonés

sect whatever its origin, has the merit of being a most telling title.

Dwane, a member of this community, was the one to attempt its affiliation with the American Methodist Episcopal Church. He visited the United States for that purpose, and was followed home by Bishop Turner, of that body, who gave a quasi-episcopal seal of ap-

own inquiries have not brought me any evidence of direct secession<sup>2</sup> from Anglican or Roman Catholic communities, though the congregations of both have undoubtedly been affected.

The most interesting and perhaps important secession was that of Mzimba, who, after twenty year's service as pastor of a native congregation at Lovedale,



P. KA ISAKA SEME

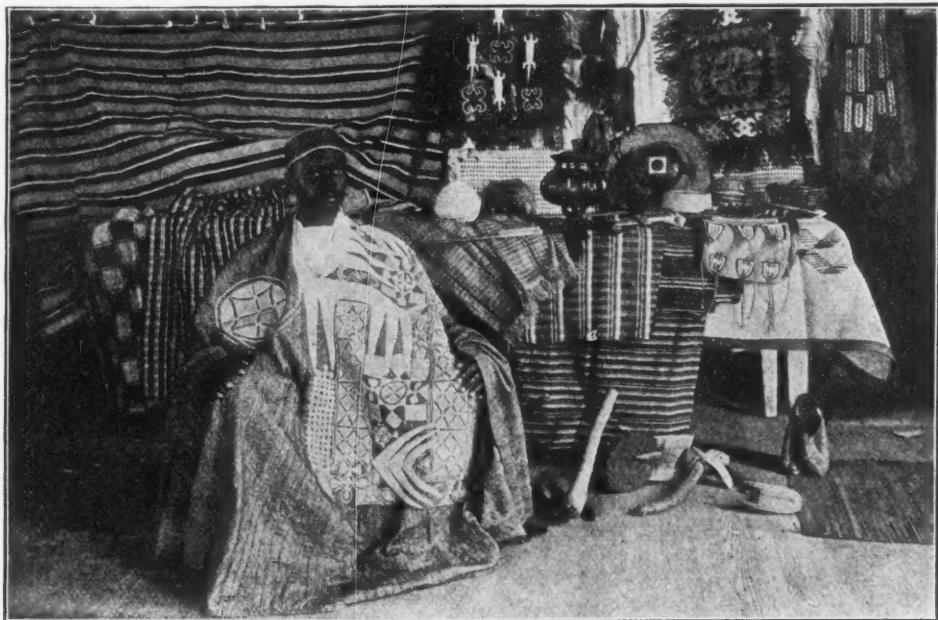
proval to all secessionist movements and actions.

The Congregational, Baptist and Presbyterian missions have all suffered in turn from this secessionist movement in their congregations, and no part of South Africa where there are native Christians has entirely escaped the contagion: even the Barotse mission in Southern Rhodesia has felt its effects. My

resigned his post and started a rival Church within sight of the great mission station. Mzimba had been educated at Lovedale and treated for years by the white members of the Presbytery with a social and professional equality which he could not have expected in any similar community in the British Colonies or the United States. He went to Scotland to collect funds for a new church,

and, received there in a manner to which allusion had been made, he returne<sup>1</sup> to his native country a little inflated. A dispute over the details of the church building was his ostensible cause of offense, and every means was used to induce him to withdraw from his position. His answer was that he saw plainly that native Christians could no longer work with white missionaries.

in some twenty-five thousand converts—not from heathendom, be it noted. He is not a man of influence in his own country or among the more advanced of his people, who regard with good-humored tolerance a scheme of his to take all the American Negroes back to Africa. He is a sensational and striking preacher, however, and created a great impression, especially among the



JOHN W. ROBINSON IN THE ROYAL ROBE OF A WEST AFRICAN KING

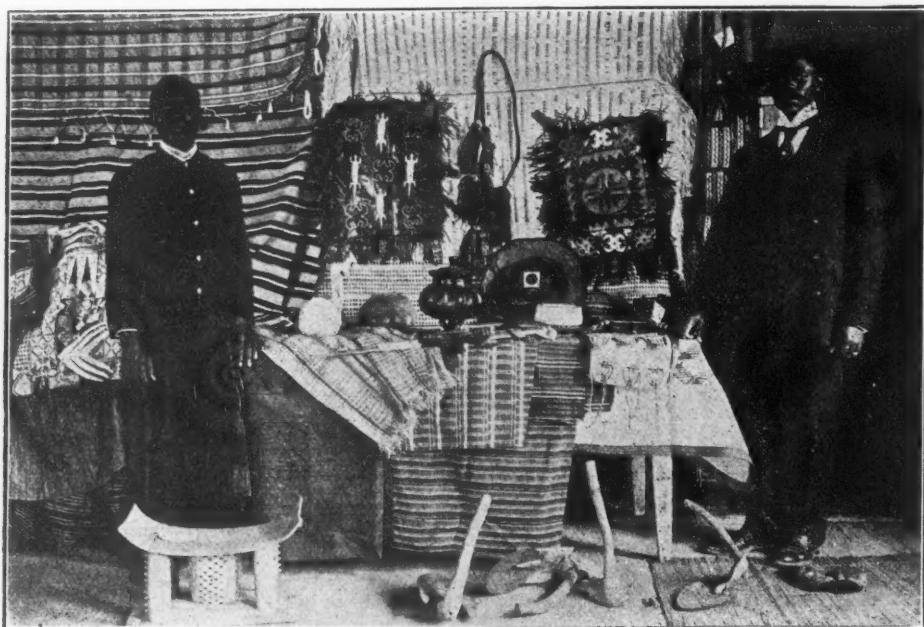
One of the most potent influences in the whole separatist movement has been that of the American Colored Churches especially the Methodist Episcopal one. I have already said that American Negro preachers, embittered by the wrongs of the race in their own home, have poured insidious poison into African ears. Bishop Turner, a Southern Negro, conducted a campaign on behalf of his church and claimed to have gathered

colored populations and the townsfolk. The primitive South African native, as we have already said, is more reserved and dignified. The American Methodist Episcopal Church has now in South Africa a missionary bishop who has a somewhat delicate task before him, since more than one colony has declined to allow him to visit it.

The principal charges brought against the members of this church by other

religious bodies are, first, that they are not missionaries—do not preach to the heathen or to those who have no opportunities for religious instruction, but confine their labors to fields where other agencies have been for many years at work. This is not a mere matter of etiquette. It is an essential feature of all successful missionary work that the clash of creeds and the

Episcopal Church, however, is that it encourages a feeling of independence quite apart from any spiritual needs or convictions. I do not think there is a of doubt that the basis of the movement is race-cleavage and that its political tendency is not so much intentional as inevitable. The whole movement has arisen very rapidly, and from the missionary outlook it has enormously in-



JOHN W. ROBINSON AND SON OF A WEST AFRICAN MERCHANT STUDYING AT TUSKEGEE

odium of proselytising should be avoided. Then they say, with apparent truth, that the standard of morality in the church is not placed high enough and has a directly demoralizing effect by admitting to Christian privileges people of notoriously loose lives. Here again matter seems too serious to be put down to professional jealousy. The main objection to the American Methodist

creased the difficulty of their work. At any moment and in any quarter they may expect a secession from their native congregations, and the better trained and qualified the converts the sooner it may come.

Many of them accept the situation in a spirit worthy of the church militant here on earth. But to all must come, in moments of clear thought, a vision

of a day whose era may have actually dawned, when this work shall no longer be theirs; when they must resign to inexperienced hands the spiritual weapons they have wielded and abandon fields made fruitful by their own self sacrifice and devotion. Such is the honest and logical conclusion of the attitude taken up by many Protestant missionaries. They admit the possibility that black and white may be equal in church and state. They deny the right of the European to supremacy. What follows? The setting up in church as in state, of artificial barriers over which the native climbs or which he knocks down. The result is no solution of the race question but a bitter accentuation of it. "We can no longer work with white missionaries."

There is a plucky attempt to make the best of things by saying that after all, this change betokens an awakening in religious matters—a spiritual revival, doubtful in methods but genuine in origin. My own inquiries lead me to believe that this is pure optimism, and

that the whole cause of the secession lies not in spiritual advance but, first, in reversion from an individualistic to modified communal form of social life; and second, the anti-white feeling, the birth of a morbid sense of injustice which had its origin in American propaganda, for it had no place in South African life. The political sense of the natives is highly developed; they have been accustomed to use their legal knowledge and powers for their own protection and advancement, and they will continue to do so; but unless the iniquity of foreign rule had been demonstrated to them, the majority, even in parts of Cape Colony, would not have appreciated it.

They have never enjoyed the privileges of a free democracy, and their grievances are not at present concerned with political rights. This loose, schismatic apparently unimportant system of independent churches is, however, the first successful attempt any organization outside tribal boundaries. It is a racial rather than a religious movement.

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### James G. Carter

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**H**ON. JAMES G. CARTER, the President's nominee for United States Consul at Sivas, Turkey, is said to be the youngest man ever appointed to the United States Consular service. His age is only 28. He was graduated from Tuskegee in 1897, and has since been engaged in managing The Brunswick (Ga.) Herald and running a prosperous tailoring establish-

ment. He is a member of the executive committee of the National Negro Business League, and the League's State organizer in Georgia. He has been appointed general superintendent of the Afro-American exhibit in connection with the Georgia State fair to be held next November. Mr. Carter was in New York on July 5, looking up his many friends here.

## S. Laing Williams

**S.** LAING WILLIAMS is a practicing Attorney in Chicago, Ill. He has been well equipped for life's high work by university training, as he is a B. A. graduate of the University of Michigan. He was the first colored man to enter the Law School of the Columbian University of Washington, D. C. His entrance created a sensation at the time but he courageously braved the storm of opposition, and not only graduated but won one of the class honors. He afterwards took a post graduate course in the same school.

Mr. Williams has been connected with the National Negro Business League since its organization. He has edited and compiled the minutes and reports

of all the conventions held by the League except the first. He was one of the few colored men of the country to receive recognition from President Roosevelt. His name was prominently mentioned for the position of Register of the Treasury and he was tendered the position of Consul to Bahia, and at the present time is being considered by the political state makers in Chicago for one of the municipal judgeships. He has the further distinction of being the husband of Fannie Barrier Williams, the well known writer and club woman.

Mr. Williams is a fair type of the men who have helped to build up the League to its present position.

### Mr. Bert Lee, Drayman

**M**R. BERT LEE, whose cut appears with this article, was born in Scranton, Pa., in 1876 and has lived there ever since. He began business with his father as soon as he was large enough to work, his father also being a drayman.

Upon the death of his father in 1896 Bert, with another brother, continued the business. In 1900 the other brother went West, since which time Bert has continued at the old stand and has a splendid business. He has made a specialty of piano moving and has one of the finest window derricks in the neighborhood and all other modern appliances for carrying on his work. He fills orders from Wilkes-Barre and Carbondale, as well as in his own city.



BERT LEE

## A Case of Measure for Measure

BY GERTRUDE DORSEY BROWN

### CHAPTER VI. (Continued).

#### To the Rescue

**H**ELLO! Give me police headquarters."

"This you, Captain McDowell?"

"Well, this is King, and I want to know if you have your men detailed for the rescue? Yes, they're caught all right."

"What?"

"Well, send them along pretty lively now, captain, for they are about to leave my house. Yes, over by the bridge."

The receiver was hung up as the leader of the lynching party ordered a "forward march," and two miserable wretches were hurried out a rear entrance half fainting and scarcely able to plead for that mercy which is so seldom granted to colored men who are charged with crime, and never to those who are caught with the goods.

What, though the men said they could explain, that they were guilty of nothing worthy of death, the Charley Gale case was freely quoted and offered a precedent which could not well be denied. He was accused of entering the bed chamber of a white woman, a guest at an avenue hotel, and although the woman's screams had frightened him away almost as soon as his presence became known, yet it was argued he could have gone there but for one purpose, and no one thought of it as an

attempted robbery, for a Negro can have but one intent, one motive for entering the secret chamber of a white woman.

"I say," began Smith in a feeble treble, "can't you fellows listen to a man for a minute? For God's sake do."

"This is a case of niggers, not of men," was the laconic reply.

"Pretty brisk now boys, before any one comes along to complex things. There's the bridge. Get that rope ready, and remember the middle beam." The leader held grimly to the smaller captive and issued his commands in a voice that a novice could scarcely assume.

"Who the devil are those men on horses coming up this way? Police? Ah come on. Swing these niggers. What?"

"Who demands them? Look out now, we caught these fellows and we're going to see the thing through."

"What say? Judge King? The devil he did. Did you hear that, boys? King's turned softie and telephoned the police, and here they are three to our one to rescue two worthless villains. Let 'em have 'em, we'll come around and serenade them when we can pick up a decent number of men to sing the right song. Lord! how I wish we had a few like young Percival Smith with us to help this through from principle." The crowd dispersed after some further parley, and the younger of the two

prisoners was lifted into a patrol wagon in a dead faint, while the other wiped his brow with a white linen handkerchief and whispered, "Gee, I call that great in King. He's the only brick I've seen south of the M. & D. line."

At headquarters the prisoners were searched and such things as were found were carefully registered and laid in a draw in the sergeant's desk to remain until the hearing in the morning.

"Put this fellow Henderson in No. 18. No, never mind that window in the corridor. He's safe enough in 18."

"But they threaten to come after them to-night. Hadn't we better—ah, put 'em in the new part?"

"Who's running this office? I reckon I said No. 18, and No. 18 it'll be. That new part wasn't made for everybody."

"What'll we do with this," pointing to the inert object at his feet.

"Take him to the tank and spray him with the ice cold. That'll fetch him. Then put him in with Pete—the darky in 32, and he'll keep him company until morning."

This dialogue passed between the sergeant and the turnkey, and the prisoners were disposed of accordingly.

When poor Finnegan beheld the white body of the "dirty nager" he crossed himself and made a solemn vow to touch not another drop of "spirits" this side of his own wake.

What his victim thought, upon gaining consciousness and finding himself in a close cell with a large, coarse Negro occupying the only cot, and snoring in a way that defies description—well, let us content ourselves by supplying the void with our own imaginings.

## CHAPTER VII.

### More Wormwood

Ora Marshall shall once again behold the gay panorama at the "Negro ball" and almost doubted her senses when she thought of all that she had witnessed during the hour and a half that she had been absent. She scarcely recognized Miss Hein when that lady presented herself at the dressing room and in some excitement asked to be prepared at once for her return journey.

"Miss Agnes have you not used more of that dye since I last saw you?" inquired the maid.

"Yes, I did, and so did the other girls, as far as the stuff would go. O we've had such slathers of fun. Why Ora you look so funny, what is the matter?"

"O, Miss Agnes, I fear you have used too much."

"Too much? Why, won't it come off?"

"I'm afraid not, right away."

"It simply must come off, and right this minute, too," and the usually sweet tempered girl began to warm up with the old patrician blood of her German ancestors.

"Now get this stuff off quick," authoritatively. "Camile Smith had a party made up to return home in her father's private car; Percy and that chum of his were going along, but they are not here and she has'phoned to the club and the depot and can't locate them, so she has asked Nell and me to go in their stead. The car leaves at 3:10 and it is 2:00 now, so you see you must have me ready in time. Tom has gone up to King's to make our excuses and get our

traps, and he'll meet us at the station with them. O, Julia, we've had such a royal time, and if it wasn't for the rest of the crowd I'd stay until to-morrow, but it'll be such fun to go back with the rest. My goodness, Ora, get another lemon and some more of that liquid of potash, or whatever it is, and do make haste. I'm sure I look,—why Nell, what's wrong?" as a dusky maid began to weep hysterically.

"That pesky dye won't come off. Rose has tried her best and just see my face. Camile is having the same trouble and unless something is found mighty sudden we're Daughters of Dahomey for keeps.

"O, Agnes, why did you make us do it? You knew I didn't want to be very black in the very first, and here I am black and nappy and no way to become Christianized again," wailed the pet of the Griffin family.

"For heaven sake, Ora, why don't it come off? Why I look blacker than Jerusha this very minute, and poor dainty Nell is worse yet than I am. Oh, my! Oh, heavens! Oh, mercy!" and Miss Hein was in unmistakable tears, while Camile Smith looked on in a stoney, uncomprehending way at the frantic efforts of maids to restore fallen mistresses.

"O come on, girls, Tom says you have only a half hour for that train, and what's the difference if you go in Mr. Smith's private car? When you get home you can easily get that stain off and who'll be the wiser or the worser," the voice of Julia King sounded soothingly through the confusion that reigned supreme, and before long the weeping,

wailing, contending occupants of the dressing room were being hurried to the station. The gates were still open and they crowded through.

"There stands a couple of porters. I believe I'll ask them to direct us to our car," and Miss Smith stepped briskly forward, but what was her surprise when she discovered in the porters none other than Robert Brister and George McClelland, companions in misery, as it soon developed by their story.

"Like a couple of fools we put some infer—I mean some indelible stuff, that was in the dressing room, on our faces and it won't come off. I've got to report at 8:30 at the bank and this 3:10 is the only train that will get me in in time and here's McClelland, attorney for the prosecution in that Stidell case, due at the court house at 9:30 A. M.," dramatically explained Robert.

"Well, why don't you go and get on the train, if you must go. Isn't that the train on the third track," inquired Agnes, innocently.

McClelland wondered at the entire lack of penetration which some females possess on occasions that require so little reasoning, and very slowly, very impressively he replied:

"Miss Hein, they won't accept us on the through train. We'll have to wait until 3:45 and travel in the Jim Crow."

"The Jim Crow? O heavens," chorused the girls, while hysterical giggles began again to threaten supremacy.

"I say, boys, you might go over with us in papa's car, if you can find it, for it's almost time. It ought to be coupled to the 3:10 now; why there it is, the 'Camila,' third coach from the bag-

gage. Come one, come all, and when we are fairly started we'll sing the song of Moses and the lamb."

What use to argue and coax and beg with the colored porter who stood guard at the steps.

"Ladies and gentlemen, don't think I'd turn my own color down, but this is strictly a white man's outfit and you can't work no dodge on me. Why this car b'longs to Major Smith, and only his daughter and her crowd of friends is invited to participate."

In vain did Camile plead and threaten and get very angry and abusive. The regular conductor, attracted to the scene by the high pitched and angry voices, inquired sharply of the porter what it meant, and what he heard satisfied him that it was an extraordinary case.

"Why, you surely can tell by our voices and—well, our diction, that

we are not Negroes," returned Nell.

"Let me tell you, young lady, that game won't work. A little bit of college and a whole lot of ambition has made colored girls the equal of white girls in voice and diction. Look at the Sampsons and Clarkes right here in Savannah. If you didn't know so much diction you wouldn't be trying now to get on this private car. Time now for us to start and not one of you gets on my car.

"O, Sam, can't you see I'm Miss Smith and this is Miss Hein and"—

"She sure do look like a hen," grinned Sam as he placed his step on the platform and proceeded to lock the vestibule doors.

The train glided out of the depot and the Navajos were left standing on the platform in various stages of insanity and chagrin.

(TO BE CONTINUED.)

### S. A. Beadle, Lawyer

**S.** A. BEADLE is one of the successful business men of Jackson, Miss., and an enthusiastic worker for the National Negro Business League in the State of Mississippi. He is one of the promoters of the American Trust and Savings Bank, the author of its charter of incorporation and one of its directors. He is a practicing lawyer of twenty years experience. Mr. Beadle is the author of several books, one of

which has been adopted as a supplementary reader in the public schools of the State. He is the senior member of the firm of Beadle & Howard, Lawyers, of Jackson Mississippi; this firm has one of the best equipped law offices to be found any where in the country among our people. Mr. Beadle owns valuable real and personal estate in Jackson. He will attend the League meeting at Atlanta.

## History of the National Negro Business League

**I**F ONE were asked to name the characteristic trend of the Afro-American people during the past two or three years, the unhesitating answer would be, the trend into business. The inspiration of this movement is an ubiquitous force, fermenting in every quarter among the masses of the race. One can visit hardly a city, town or village in the South where he will not find a corner grocery, a blacksmith shop or some other business establishment, in which some Afro-American is monarch of all he surveys. In nearly every Southern State one can find Negro banks; in Mississippi there are twelve. The average Afro-American to whom you talk, if he happens to be ambitious, is very likely to tell you that he is either in business or hopes soon to be. What was the cause of this widespread phenomenon. All men of information will at once reply: the National Negro Business League.

The seventh annual session of the Business League will be held in Atlanta, Ga., on August 29, 30 and 31. It is therefore interesting, on the eve of this meeting, to review briefly what the League has effected already in its short existence, thereby catching a glimpse of what will be its probable influence in the future.

Before 1900 Dr. Booker T. Washington, as he travelled through the country from time to time, had been constantly surprised to note the number of colored men and women, often in small towns and remote districts, engaged in

various lines of business. Sometimes in many cases the business was very humble, but nevertheless it was sufficiently advanced to indicate the opportunities of the race in this direction. His observation in this regard led him to believe that the time had come for bringing together the leading and most successful colored men and women throughout the country who were engaged in business. After consultation with men and women in various parts of the country it was determined to call a meeting in the city of Boston to organize the National Negro Business League. This meeting was held during the 23d and 24th of August, 1900 and it was generally believed that it was one of the most successful and helpful meetings that has ever been held among our people. The meeting was called with two objects in view: first, to bring the men and women engaged in business together in order that they might get acquainted with each other and get information and inspiration from each other; secondly, to form plans for an annual meeting and the organization of local Business Leagues that should extend throughout the country. Both of these objects, were admirably accomplished. There has never been a time before in the history of the race when all felt so much encouraged in relation to their business opportunities as then. The promoters of this organization appreciated very keenly that the race cannot depend upon mere material growth alone for its ultimate success, but they did feel

that material prosperity will greatly hasten their recognition in other directions.

The first officers of the League were Dr. Washington, president; Col. Giles B. Jackson, 1st vice president; Mrs. Alberta Moore Smith, vice president; Mr. Gilbert C. Harris, treasurer; Mr. Edward E. Cooper, secretary; and Prof.

enthusiasm which marked the beginning. During the last six years these two aims have prospered beyond the hopes of the League's founders. Its inspiring influence, rapidly propagated, has penetrated deeper and extended itself wider among the masses of Afro-Americans than has probably the influence of any other movement since



DR. BOOKER T. WASHINGTON  
Founder and President of the League

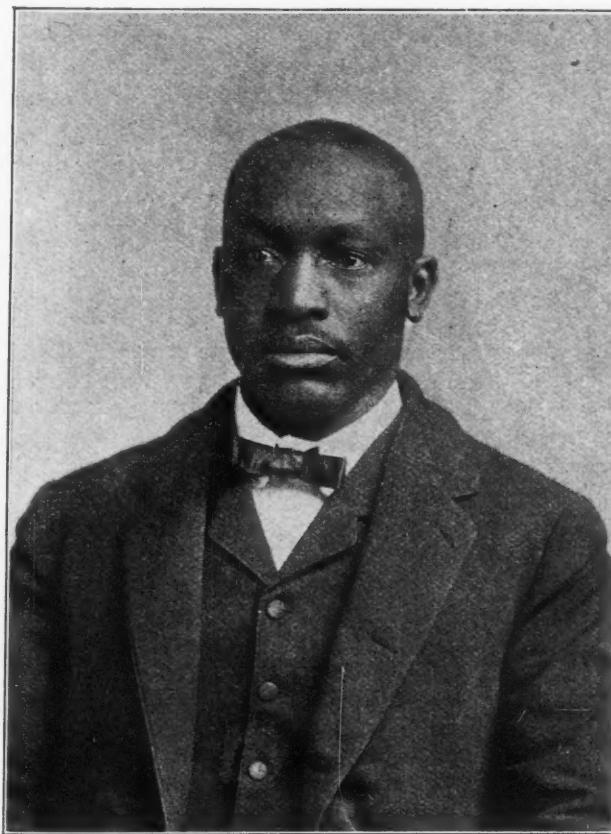
E. A. Johnson, compiler. Mr. T. Thomas Fortune was chairman of the Executive Committee.

Perhaps the most important thing in connection with the Business League had now been accomplished—it had been auspiciously and enthusiastically launched. The next difficulty was to fulfill the good omens and maintain the

emancipation. The second meeting of the League was at Chicago, on August 21st to 26th, 1901. Nearly 300 delegates were present from twenty-six states. The Colored Men's Business League of Chicago showed a wide-awake and intelligent interest in the importance of the Convention, and began early in their preparations for a

hospitable welcome. For the first time in the city of Chicago, colored men who have achieved something in the way of business enterprise came together in the spirit of good fellowship and acted harmoniously for a common purpose. With no admixture of politics or self-seeking

day interests and so many national gatherings of all kinds, and among a people so completely absorbed in the mighty affairs of local concern, it is not an easy thing for a Convention of colored men and women to attract much attention. Yet to the credit of the local



CHARLES BANKS, VICE PRESIDENT

these men of means and business, in a thoroughly business like manner planned to give the Convention a setting that would serve to enhance its importance and command the respect and interest of the people of this great city.

In a city of so many large and every

committee, the Negro Business League's Convention was treated by all the press of the city as an extraordinary event. Public interest grew with every session until the Convention Hall became all too small for the people who struggled to see and hear.

The sessions of the Convention were held in Handel Hall, one of the most popular halls of the city, and situated in the center of the business district. This hall has been the scene of some of the most noted gatherings of men and women held in the city. It had never

Illinois and of the City of Chicago and of the colored people in particular, made the delegates feel that the freedom of this Commonwealth was theirs. Many of the prominent business men, lawyers, jurists, professors from the university, philanthropists, and representa-



T. THOMAS FORTUNE  
Chairman Executive Committee

before been used by colored people for any purpose.

When the Convention was called to order the officers and delegates were surrounded by one of the most representative audiences that ever greeted an organization of colored people. The soulful words of welcome, spoken in behalf of the Governor of the State of

tive women of the great organizations of the city were all there and all eager to cheer and encourage the colored men and women who, in spite of everything against them, have dared to succeed.

There were many who had some misgivings as to the character of the coming Convention and doubted the practicability of its purposes. Such

persons could easily appeal to past efforts of this kind and feel justified in their pessimism. But to all such persons the Chicago meeting of the Negro Business League was a revelation of the unexpected. From the first fall of the gavel in calling the Convention to order to the benediction, the Convention was harmonious, direct and thoroughly business-like. The influence of the dominant spirit of Booker T. Washington was a striking example of three hundred colored men loyally following the lead of a man who had won and commanded their confidence.

In his opening address Mr. Washington said that "this was not a convention of orators." In no great Negro gathering of this country has there been heard so little eloquence as was heard in this Chicago Convention. There were many addresses and some of them of exceptional merit from the standpoint of the orator. The men who spoke were plain, practical, serious and sincere, and what they said was worth remembering as a chapter of the unwritten history of our race struggling manfully out of the valley of miseries. There was a new voice speaking the words of effort, of success and of hope. Their themes were fresh, new, and concerned the hard problems of the ways and means of Negro advancement. With one voice those three hundred men and women who are laying the foundation of the future wealth of the Negro, declared that the Negro problem is not altogether a political or social problem. The leading spirits of the Convention were brave enough to admit that the right to "life, liberty and the pursuit of happiness"

must be earned before they can be securely possessed and enjoyed.

Another notable feature was that there were no complaints, no indignations, no lamentations, and no resolutions denouncing anybody or anything; the dominant sentiment was heroic and splendidly confident. They looked upon all the attempted embarrassments to their progress as transitory. It was inspiring to see and listen to Negro men and women who have the most right to complain of their environments exhibiting such a spirit of self reliance. The old sentiment of political servitude and dependence upon politics and politicians for relief from all our ills was fast giving way to the newer sentiment of self reliance and self help. These new leaders of a new generation are talking of schools, homes, factories, stores, banks, corporations, insurance, improved agriculture, merchandising and business ethics, with as much animation and hopefulness as the colored men of twenty-five years ago "in convention assembled" talked of candidates, resolutions and offices. It certainly was inspiring to see three hundred men, most of them under 45 years of age, fairly educated, and the architects of our future, giving their thought and talents towards the problems that are near, real and possible of solution.

The personelle of the Convention was worth studying. To the man who has studied the well-known characteristics of the typical convention Negro in the last twenty-five years, the delegates of the Convention to the Negro Business League must have seemed a novel specimen. He was well dressed, but not



M. M. LEWEY,  
Member Executive Committee

overdressed; he stopped at hotels and paid his hotel bills out of his own well earned money. He was nobody's "henchman" or "protege." He borrowed no money; when not attending the Convention, he was visiting business houses and studying the business

methods of the metropolis. During the sessions of the Convention he raised no points of order, offered no "red hot" resolutions; he never "I object, Mr. Chairman," and pulled no wires for Convention honors. Through his attention to business, courtesy and re-

serve, it was possible for the program of the Convention to be carried out as printed. What he had to say on the floor of the Convention was said without verbosity and affectation, but was said with distinctness and about something practical.

It must be admitted, however, that there was a notable scarcity of "famous" men in the Convention. There were no Honorables, no Colonels, and no Ex-anybodys. With two or three exceptions, the delegates were but little known outside of their respective communities. But the thing to be noted and to be proud of is that behind the men and women who are in front and out on the firing line of the Negro's battle ground for justice and fair play, there is a constantly increasing number of men and women who, through business and industry, are creating a source of new strength for further advancement.

It is because of this sort of men composing the "Negro Business League" at the Chicago Convention, and the practical and tangible interests represented, that this Convention was one of the most interesting and hopeful gatherings of the colored people ever held in the West. As a further evidence of how the Convention was regarded by the business interests of the city, it is only sufficient to refer to the fact that some of the leading wholesale business houses in Chicago sent their souvenirs, circulars, calendars and cards to the Convention hall for distribution; and the fact that the great packing interests of the P. D. Armour & Company sent a special invitation to the Convention to visit its

yards, and sent a special train to convey all the delegates and their friends to the Stock Yards.

The reception tendered the delegates at the 1st Regiment Armory was a great social event. Between two and three thousand, of both white and colored people, were present. Mr. Washington's address on that occasion, summarizing what had been attempted and accomplished by the Convention, and what the prospects were for an enlargement of business opportunities, was the chief feature of the occasion.

A most interesting feature of the Convention was a pictorial exhibit in the rear of the hall. Here photographic views of factories, shops, stores, schools, beautiful homes, farms and other things done and owned by colored men and women were shown. The exhibit was a happy way of illustrating the truth of the things reported from the platform. The Convention was largely indebted to Prof. J. C. E. Lee, of Tuskegee, for this arrangement.

The closing session of the Convention was a fitting climax to the definiteness and harmony of all that was said and done. With that rare sense of the fitness of things, for which the President of the League has distinguished himself, Dr. W. E. Bowen, of Atlanta, was selected to say the final word as a benediction. The lessons of the Convention were summed up in a way that will never be forgotten by the vast audience that filled every niche and corner of Handell Hall. The splendid sentiments of hope, courage, self-reliance and progress uttered by the delegates to the Convention when summarized by Dr.



EMMETT J. SCOTT, CORRESPONDING SECRETARY

Bowen had all the grace and stirring effect of poetry.

With the benediction following the thrilling and noble words of Dr. Bowen, the Second Annual Convention of the National Negro Business League closed, leaving behind an inspiration of hope and pride to the people of Chicago, and a looking forward to Richmond with

assurances of increased strength and influence in fitting the lives of its men and women for better conditions.

The Third Annual Convention of the National Negro Business League was held in the City of Richmond, Virginia, August 25-27, 1902. The roll call of the Convention showed the following states represented by delegates:

Alabama, Arkansas, Connecticut, Delaware, Florida, Georgia, Illinois, Indiana, Iowa, Kentucky, Massachusetts, Minnesota, Mississippi, Maryland, Ohio, North Carolina, New Jersey, New York, Pennsylvania, Rhode Island, South Carolina, Tennessee, Texas, Virginia, West Virginia and the District of Columbia. The number of delegates who presented credentials and qualified were about two hundred.

Besides these delegates there were present and on the platform a large number of prominent men of the Negro race who were recognized as guests of honor at the Convention, among these were "Colonel" Pledger, John C. Devaux of Georgia, Dr. W. D. Crum of South Carolina, John C. Dancy and Cyrus Field Adams of Washington, D. C., Hon. John C. Durham and J. Asbury of Philadelphia, Judge Robert Terrell of Washington, D. C., Judge M. F. Gibbs of Arkansas, and Mr. Pettiford of Birmingham, Ala., Douglass Wetmore of Jacksonville, Fla., Mr. Fred. R. Moore of New York, and Mr. Warren Logan of Tuskegee.

President Booker T. Washington called the Convention to order at 12 o'clock on Monday, August the 25th, in the presence of three-fourths of the delegates in their seats, and a large audience.

The Convention continued through five sessions. There were during that time over twenty-five set addresses delivered, and as many impromptus, covering a wide range of subjects, within the domain of business. The theme business, and the opportunities for business held the attention of the great audiences from the first address to

the final word of adjournment. In the amount of interesting information relating to the business enterprises and achievements of the colored people in the country; in the valuable suggestions coming from men and women who have met and overcome every possible difficulty; in the stirring examples of thrift and courage exhibited, and in the many lessons taught and enforced, the Richmond Convention was a signal success. There were not only more delegates in attendance at Richmond than at the other two previous conventions, but the interests represented were larger. It is doubtful if ever before so many colored men of modest wealth have been gathered in conference. The courage of these men, their optimism and their self sufficiency were contagious and inspiring.

The Convention was outspoken for high standards in business ethics, and urged the necessity of co-operation of capital, in order to achieve larger results in business enterprises.

There were no "Jim Crow" features in the Richmond Convention. Over statements as to the value of property and the amounts of business done were discouraged. In the main the addresses and discussions were pointed and informing rather than rhetorical and boastful.

The League was particularly fortunate in holding its third convention in the City of Richmond. The traditional interests in the staid old capital of the Virginia commonwealth gave a peculiar significance to a convention representing the latest achievements of the Negro race.

Then again, the remarkable advancement made in almost every line of business and industry by the colored people of Richmond, and their large acquisition of property furnished the best possible examples to the visiting business men. To the delegates and visitors from the North, the Virginian and his achieve-

The arrangements made by the Richmond citizens for the accommodation of the delegates and visitors were creditable to the reputation of the Virginians.

A most interesting and rare feature of the Richmond meeting was the complete independence of the colored people in their possession of everything needed



FRED. R. MOORE, NATIONAL ORGANIZER

ments were a revelation and prophecy. The hospitality of both races could scarcely have been more cordial. The coming of the Convention was heralded by newspapers, giving in detail the program of the League, and the proceedings of the sessions were likewise given respectful notice and favorable comment.

for the Convention purposes of the League.

The spacious building and hall in which the Convention was held, was planned, built and is owned by colored people. Likewise the hotels, the carriages used, the banks and other conveniences were all owned and operated exclusively by colored people.

The banquet and reception to the delegates and visitors given in Price's Hall by the citizens was an affair long to be remembered with pleasure by all in attendance.

Another most enjoyable feature of the entertainments arranged for was the special excursion to Jonesboro, Hampton and Old Point Comfort. Jonesboro is situated about five miles from Richmond on the Sea Board Air Line, and is one of the most ambitious enterprises of co-operation ever undertaken by colored people in the South. The purpose of its founder, Dr. R. E. Jones, of Richmond, and his associates is to found a community of about three hundred families, similar in outline to Pullman and other industrial settlements. Truck farming is to be a special feature. The visiting delegates were greatly interested in the possibilities of the undertaking.

The visit to Hampton was a rare treat to the League and its friends. The fact that Hampton was the "Alma Mater" of the League's distinguished president gave added zest to the pleasure of the visitors. Mr. Washington and the League were recipients of much attention by Major Moten, who was representing Dr. Frissell during his absence in Europe, and other officers of the institution. A hurried glance through some of the more interesting and important departments of the school, a ramble over the ample and delightful grounds, a fine collation served in the teachers' dining hall and a spirited interchange of felicities in the chapel, interspersed with the never-to-be-forgotten songs of the Hampton students, made almost too much pleasure and in-

spiration for a brief space of two hours.

Leaving Hampton, the delegation was hurried off to Buck Roe Beach to be refreshed by the ocean breezes of the old Atlantic.

In all this and much more that surprised and delighted the visiting League, there was a happy forgetfulness of the many painful things that are chargeable to prejudice.

Thus in all the proceedings of the great Richmond Convention, as well as in all the pleasures and recreation that touched the serious and the lighter side of the Negro's life, there was felt the rhyme of harmony as a sure and worthy achievement.

The Fourth Annual Convention of the National Negro Business League held in the city of Nashville, Tennessee, on August 19, 20, 21, 1903, was from almost every viewpoint a significant event in the current life and struggles of the colored people to get ahead. It was like the previous conventions of the League in every good thing that was shown by them, and unlike them, only in the manifest gain of strength and importance in all the purposes for which the League was organized.

To those who had the opportunity to study the development of the League Idea, since its organization in Boston in 1900, the meeting at Nashville was an encouraging demonstration of its far-reaching importance as well as a prophecy of better things to come.

The citizens of Nashville having charge of the local preparations for the League have furnished a fine example of how to do a large thing in a splendid way. Their work was done so well and

so generously that the best of everything in Nashville seemed to contribute to the high importance of the Convention event. The churches, the ministers, the universities, the schools the business houses and the beautiful homes of Nashville, all joined heartily to give welcome and hospitality. Hundreds of people from almost every part of the country were attracted to Nashville during the convention week.

Merchants' Association and other city and state officials. From the same platform upon which these representatives of the state and city and business congratulated the League, colored men, representing all that is best in Nashville, spoke their words of generous welcome. The picture of these black and white men of Tennessee's capital city, and in the legislative hall of the Capital Building of the State, standing side by side and



A. C. HOWARD  
Wholesale Manufacturer of Shoe Polish

Everywhere there was evidence that something of unusual moment was in progress. For the time being the color line was forgotten, and during the three days session the city press printed columns of the proceedings of the Convention in a manner that would have been worthy of a legislative body.

Kinder, juster and more encouraging words were never addressed to a colored audience than those of the Mayor of the city, the President of the Retail

congratulating colored men for their success and their deserving of all the benefits of citizenship, was full of prophetic significance.

The very fact of the convention being called to the Capital Building was an impressing circumstance. The corridors that but yesterday echoed with the words and mandates of slave owners, now witness freemen making laws and plans that will some day make them law-makers of the commonwealth. It

was a stroke of daring and splendid hopefulness when the colored citizens asked for the use of the building for the National meeting of the League.

At no previous meeting of the League were there so many delegates in attendance and from so many different States and Cities. The strong men of the League who have attended every Convention held, were numerous enough to give this National meeting the character of certainty and permanence.

No organization of colored men in America has the advantage of a more consecrated group of stalwart and efficient men. Every officer, not only does his work, but does it well and proudly. They are all splendidly in earnest and unselfish. This group of men was greatly augmented by the new material that came to Nashville from every part of the country. While there were fewer written reports than were sent to the Richmond convention, there were many more delegates coming from greater distances and bringing greetings and offerings of helpfulness. Every man represented in himself success in some line of human endeavor. In all that was said and done in speech, song and planning, there was not a discordant note, and as one of the city papers said, "there was not a point of order raised during all the sessions." There was at all times a bracing optimism that seemed to defy and make ridiculous all opposition to the colored man's progress.

In two notable incidents the Nashville convention emphasized the growing importance of the League as an agent of progress and the earnestness of the men who are behind it. The first

was the remarkable demonstration of faith in the leadership of Booker T. Washington. At a moment when nothing unusual was expected and with a spontaneity of action that affected all alike, the Convention rose en masse and without the usual formality of a nomination, re-elected Mr. Washington for another year. It was the one dramatic and thrilling incident of the Convention, and a tribute of unqualified sincerity and confidence in the wisdom and high purposes of Mr. Washington.

The second incident was the readiness and business-like way in which the Convention created a Treasury for the purpose of developing the work of the League. In less than ten minutes about \$800 was raised and paid in by the members.

The Program of the Convention was an unusually interesting one, and with very few exceptions, was carried out as prepared.

The prepared addresses were informing and helpful to the student of the present day progress of the colored race. The League has developed its own style of oratory. The man of rhetorical power and sound is not encouraged much in the League Conventions. The man or woman who tells of things practical that are done, and how to do more things in a better way, is the man or woman who is most in favor. There is perhaps not another Convention of colored men held in which there is so little speech-making, but in which so much is said that is worth remembering. A National Convention of the Negro Business League is as poor a place to make a great reputation as an orator, as it is

for the man who joins this organization for the purpose of exploiting his own selfish ends. The spirit of the addresses delivered was that of mutual helpfulness. "How can we get ahead?" is the burden of the speeches and aims of the principal actors in this body of hard-working, practical men.

The business men will also long remember the generous hospitality of Mr. and Mrs. Preston Taylor. The barbecue furnished by these two citizens of

Nashville was something so unique, beautiful and refreshing that it will never cease to be a source of delightful recollection to those who were fortunate enough to be present.

The National Business League owes much to the Nashville citizens, not only for their many-sided hospitalities, but especially for what they did to exalt its purposes and to create a spirit of confidence in its good faith, importance and permanency.

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### Rev. Henry Hugh Proctor

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IT IS not generally known that the vice-moderator of the Congregational Council is the Rev. Henry Hugh Proctor, pastor of the First Congregational Church in Atlanta. Mr. Proctor is regarded as one of the real eloquent pulpit orators in his church, and in Atlanta his influence is wide and wholesome. He is a graduate of Fisk University and the Yale Divinity School. Several years ago, an editor of the *Outlook* visited the South, primarily to gather facts regarding the progress of the Negro race and the relations between the races. In writing to his journal he said that the best organized church he had seen in his travels was the First Congregational Church in Atlanta. Mr. Proctor began his pastor-

ate a dozen years ago with literally a handful of members. The present membership of his church runs far into the hundreds. It is but fair to state that the increase in membership has been due to the preacher's personality, rather than to any conversion as to faith. Plymouth Church it is likely would not have expanded in membership so swiftly but for the personality of Beecher.

The Negro preacher of to-day who has received a thorough training for his work, as Mr. Proctor received, loses but little time in placing himself directly in touch with his people, and in this way, he may win their confidence and support, and lead them to higher ground. That is what education means.

## The Growth of the Normal and Industrial School Idea

By W. H. HOLTZCLAW

Principal of the Utica Normal and Industrial Institute

THE idea of specially training one set of individuals for the leadership of others is an ancient idea, to say the least. The Normal idea or the idea of training teachers in conformity with some given standard so as to have their future labors conform to some established rule of procedure had its beginning in Europe many years ago. It was given impetus in this country by the strenuous efforts of Horace Mann and his contemporaries in the 19th century. So, as we have it to-day, the Normal idea is the product of evolution, but the combined Normal and Industrial idea is practically new in the realm of educational progress.

So far as I can learn, up to forty years ago there had been little successful effort to combine the two ideas which appeared to the superficial observer, as two distinct methods of procedure, which could not be reconciled to one another. We shall see how the reconciliation was brought about. Previous to the Civil War there were two classes of people in the South who stood almost wholly without the pale of education. Only the aristocratic slave-holding element could obtain this coveted prize. The poor whites were deterred by the system of slavery which kept them in poverty, and as for the Negro, it was generally help of him as it had been help of slaves during all previous ages,

that education was not good for slaves. It was positively dangerous. Of the two classes just mentioned, the Negro was overwhelmingly in the majority. It was quite natural then that at the close of our great war between the states, considerable attention should be given to the amelioration of his condition.

Among those who sought to do something to better these conditions of the recently emancipated slaves, was General Samuel C. Armstrong, a man peculiarly fitted for logical reasoning on this subject by reason of his birth-place, and later association with the very people he desired to help. Let us now suppose that he reasoned thus: A race that can neither read nor write must have leaders who can teach these things.

A race so undeveloped should have all facts presented to it in the most logical way, and after the best established methods; therefore strong Normal schools are a great necessity, for the training of leaders; but a race just placing its foot on the first round of the ladder, not only needs to know how to read and write, but it needs most of all to learn the simple principals of right living; it needs to learn thrift, economy, truth, patience, justice, morality and religion. Crushed out by the degradation of two hundred and fifty years of slavery, these principals must be restored.

He reasoned that all the Negro's previous training had been to the effect that work was degrading, and to be performed only by slaves and such others as could not escape its tainting influence. To change these erroneous ideas and to develop a race, leaders had to be sent among the masses who could not only teach according to the best methods, but who thoroughly understood the dignity of labor, that work leads to all that is best in humanity by enabling one to play this part here in this life while making preparations for the next that work was Christlike, that to work, was to be in a measure like God. Reasoning thus logically, General Armstrong came to the conclusion that what was needed for the uplift of the Negro race was a combination of teachings that would reach and develop the head, heart, and the hands—the mental, the spiritual and the physical. Thus we have what was really the beginning of the combined Normal and Industrial idea. This idea is a very broad one, and means something more than its name implies.

General Armstrong laid hoe on the work with that same bravery and tenacity with which he had faced shot and shell, during the war, whose echoes were only then receding beyond the Virginia hills, and Hampton Institute came into existence.

But, now, the idea was not to have all smooth sailing. Almost all new ideas are propagated through trials and tribulations. The great majority of men of that day wholly misconstrued General Armstrong's meaning when he advocated Industrial training for the

masses. Both those who wished the Negroes well, as well as those who wished them ill, construed the General to mean to teach the Negro to work as he had been working for two and a half centuries; whereas his real object was to teach him to work as he should have been working for that length of time, to work instead of being worked. Because General Armstrong was not understood he was constantly assailed by the very people he sought to help. Eminent Negroes who had themselves escaped from slavery and its work to build themselves up to eminence north of the Ohio, assailed General Armstrong and his plans quite unmindful of the fact that they themselves after being worked for a term of years had built themselves up by working after escaping to the North and out of slavery.

Armstrong educated Booker T. Washington according to his Industrial ideas, and Booker T. Washington (one can almost say) has educated almost everyone else. Having that peculiar trait called stick-to-it-ive-ness, Dr. Washington has gone forward hammering at the one thing until he has hammered it into the heads of those who would not otherwise believe. With all due respect to the great agencies for the education and amelioration of the condition of the Negro throughout the country, the Normal and Industrial idea owes its progress to the wonderful work of Hampton and Tuskegee.

When Dr. Washington first began his work at Tuskegee he was opposed on every hand by his own people and as later events show, for no other reason than that they themselves had not been

blessed with a sup from a similar fount with him. Subsequent events have shown that in proportion to their opportunity to sup from such a fount, in that proportion have they all agreed with the apostle of Normal and Industrial training for the masses. Slowly but surely, through trial and tribulations has this man moved upward with his somewhat burdensome idea until to-day he stands upon an eminence and sees his idea accepted from the North to the South pole, and finds men making pilgrimages from every quarter of the globe to get fresh inspiration and courage for their own labors from this combined Normal and Industrial idea as brought to perfection by the sage of Tuskegee. To-day the extent of opposition to this new idea is marked by the vaporings of a few individuals only, and when I hear one crying out against the leadership of this great man, I am compelled to say like one of old, whether this man is a true leader or no, I know not, but this one thing I know that "Whereas I was blind, now I see." It seems clear to me that he is a man sent from God, for no man can do the things that he does, except God be with him.

The Normal and Industrial idea has succeeded because it recognized the all-important fact that a race at the beginning of its career, like an individual should be taught first the principals underlying all progress. That an individual is greater than anything he studies, and that, in the language of Prof. Park of Cornell, "the study of Greek is no more a proper means of education than is the study of Indian corn. The mind may be developed by

either. Classics and calculus are no more divine than machines and potatoes; that what a man is, is more important than what he knows, that anything that appeals to a man's mind is capable of drawing out and training a man's mind." And so this late idea recognizing these fundamental principals (overlooked for a long time by the best thinkers) has worked its way into the hearts of the people until now there are few colleges in the South that do not claim to have something of at least one of these ideas.

But to get a clear notion of the progress of the Industrial idea, especially, it is interesting to listen to the president of what is perhaps our greatest University, Harvard. Says President Elliot: "We have lately become convinced that accurate work with carpenter's tools, or lathe or hammer and anvil, or piano, or pencil, or crayon, or camel's hair-brush, trains well the same nerves and ganglia with which we do what is ordinarily called thinking. We have also become convinced that some intimate sympathetic acquaintance with natural objects of the earth and sky greatly add to the happiness of life, and that this continues through the period of adolescence and maturity. A book, a hedge-row or a garden is an inexhaustable wonder of reverence and love. The idea of culture has always included a quick and wide sympathy with men; it should hereafter include sympathy with nature and particularly its living forms, a sympathy based on some accurate observation of nature." Again Prof. Parks says: "In my opinion—slowly formed after years of experience and

investigation—agriculture, if properly and adequately studied, as a science, can be a means of culture as well as Latin or Mathematics."

These are fundamental truths. It has been the recognition of these basic principals, these fundamental truths, and because it refused to bow the knee to the ancient God of Greek and Latin, yes refused to believe that all culture must be obtained from a study of the dead rather than a study of the living, that has made popular the Normal and Industrial idea. I have said that the Normal and Industrial idea is the idea of evolution, I now say it is, in the light of the foregoing facts the idea of revolution. Who said that Booker T. Washington was the conciliator? So be it. But at the head of this Normal and Industrial idea he is also a revolutionist, and as he has succeeded in the leadership of this revolutionary idea, he is our hero.

I have but to call your attention, to the numerous young but progressive Normal and Industrial schools in this and in other states of the South, to have you, one and all, agree with me, that the Normal and Industrial idea is to-day the most progressive idea in the realm of Southern education.

A ship in the midst of a mighty storm in the Caribbean sea with its passengers rushing frantically about its deck as the waves dashed to and fro, had come to a stand-still so far as its own efforts were concerned. It had exhausted nearly all its coal, and the fireman had been ordered not to touch the remaining heap but to preserve it for the final emer-

gency. The officers had gathered around a chart and each was giving his opinion as to what direction should be taken to avoid destruction by the storm dashing the ship upon a rock. They could not agree upon any course, still the ship rocked violently, and the cracking of the timbers could be already heard. Just then an aged captain who was a passenger on board was called into consultation. Bowing over the chart, his grey locks in striking contrast with the darkened elements about him, he said; "Either of you may be right in your suggested routes, and all of you may be wrong; but one thing is certain, we should go some way, otherwise it is a matter of only a few minutes when we shall go straight downward. I suggest that we shovel in the reserve coal and with a full head of steam, go forward." Following this advice the ship steamed ahead and found itself within a few hours safely anchored within a channel where all was calm and the sun shining brightly.

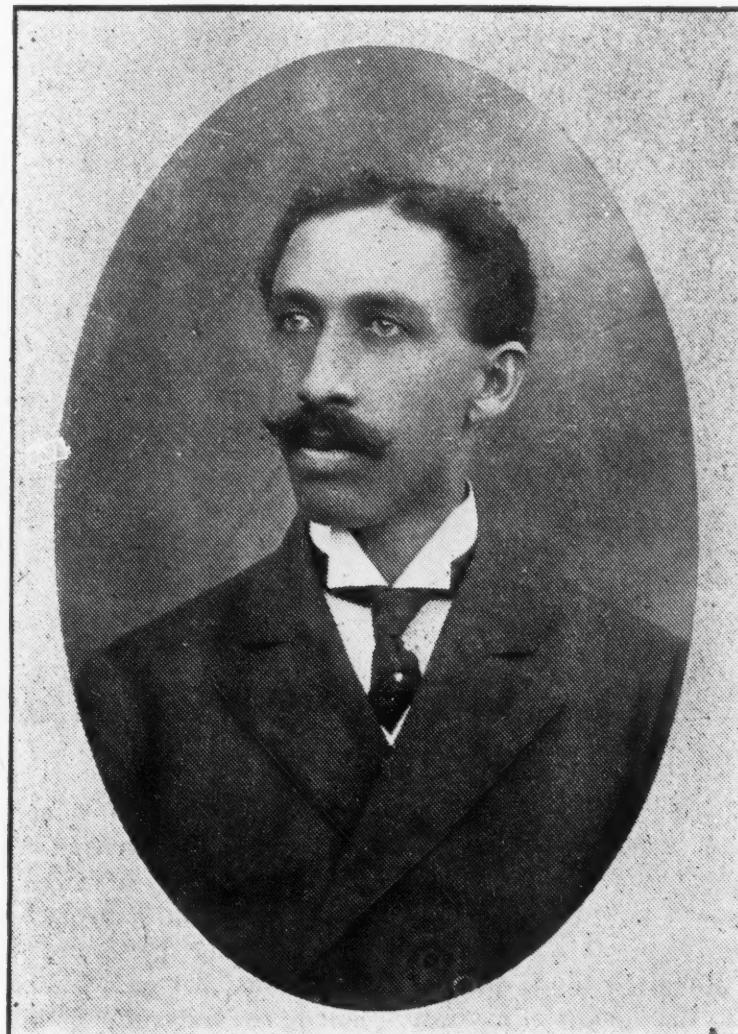
To day there are among our people two distinct factions; I will not call them hostile camps, each claiming that the other's brand of education is not the best. I suggest that we follow the advice of the old ship captain: Throw in the reserved fuel and thus avoiding the danger of going to the bottom, steam straight forward. We may not be certain of our destination but it is certain we can do nothing by bickering, but by going forward with all our forces fighting the darkened elements about us with all our power, we shall come to a calm somewhere at some time.

## Some Representatives of Jackson, Mississippi

**A** YOUNG MAN who, though still in his thirties, has already achieved a remarkable career, is Dr. S. D. Redmond of Jackson, Miss. Besides being a very successful practitioner of his profession, he has been profoundly affected by the propaganda of business

enterprise initiated by Dr. Booker T. Washington.

He was born in the backwoods of Mississippi, which he left, however, at an early age, taking with him his impediments, consisting of his widowed mother, two younger brothers and three



DR. S. D. REDMOND

sisters. An idea of his native pluck is had from the fact that he not only supported these weaker members of his family but succeeded in graduating from the college course of Rust University; and not only educated himself, but educated his brothers and sisters. Two of

president of the Alumni Association of his college.

He now turned his face southward to his native state. He confidently encountered the Mississippi bar examinations, and not only passed them, but so astonished the examiners by his pro-



DRUG STORE OF DR. S. D. REDMOND

his sisters, in taking the degree of A. B., won first honor mentioned for excellence in their studies.

Young Redmond now wisely added a better half to his assets and matriculated in the Illinois Medical College. He carried off the honors of his class, and was at his graduation elected vice

ficiency that they wanted to know where this prodigy came from.

In the eight years since that time he has made a brilliant success as a surgeon, having performed some major operations that gained him reputation among the fraternity in his state. He keeps pace by reading with the latest

developments of his profession, and has made extensive researches as a special student at Harvard University.

The remarkable fact about him is his success in business enterprises, mostly far remote from his profession. He is

Store, one of the finest in that section of the country. To sum up, he is a life member of the National Negro Business League, of whose founder, Dr. Washington, he is an enthusiastic admirer.

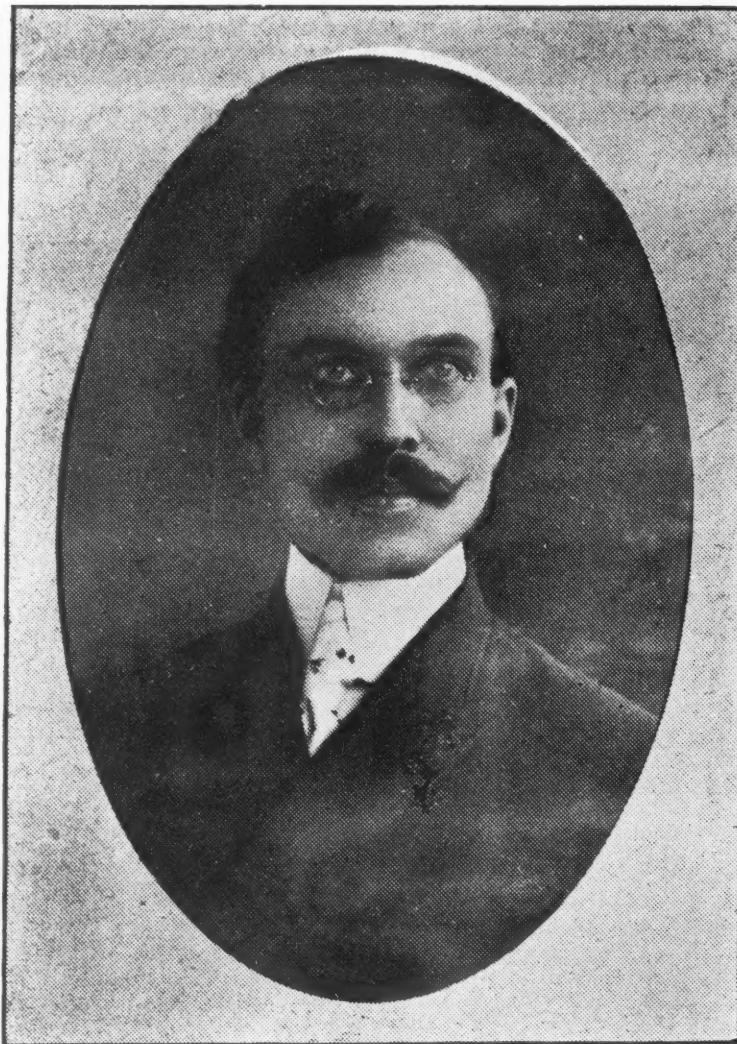


EXECUTIVE COMMITTEE OF THE AMERICAN TRUST AND SAVINGS BANK, JACKSON, MISS.

From left to right, sitting, Dr. S. D. Redmond, President E. W. Jones, W. J. Latham, J. A. Martin, H. H. Truhart, Jr. Cashier. From left to right, standing, C. C. Sims, P. W. Howard, Corresponding Secretary.

president of the American Trust and Savings Bank of Jackson, and a stockholder in three white banks in the same city. He also holds stock in the Capital Light and Power Company and other strong corporations in Jackson. He is proprietor of the Capital City Drug

He has been frequently solicited by his friends to stand for National Committeeman from Mississippi, but as he is inclined to be indifferent to politics, he has not yet consented. His friends hope, however, to yet persuade him to yield.



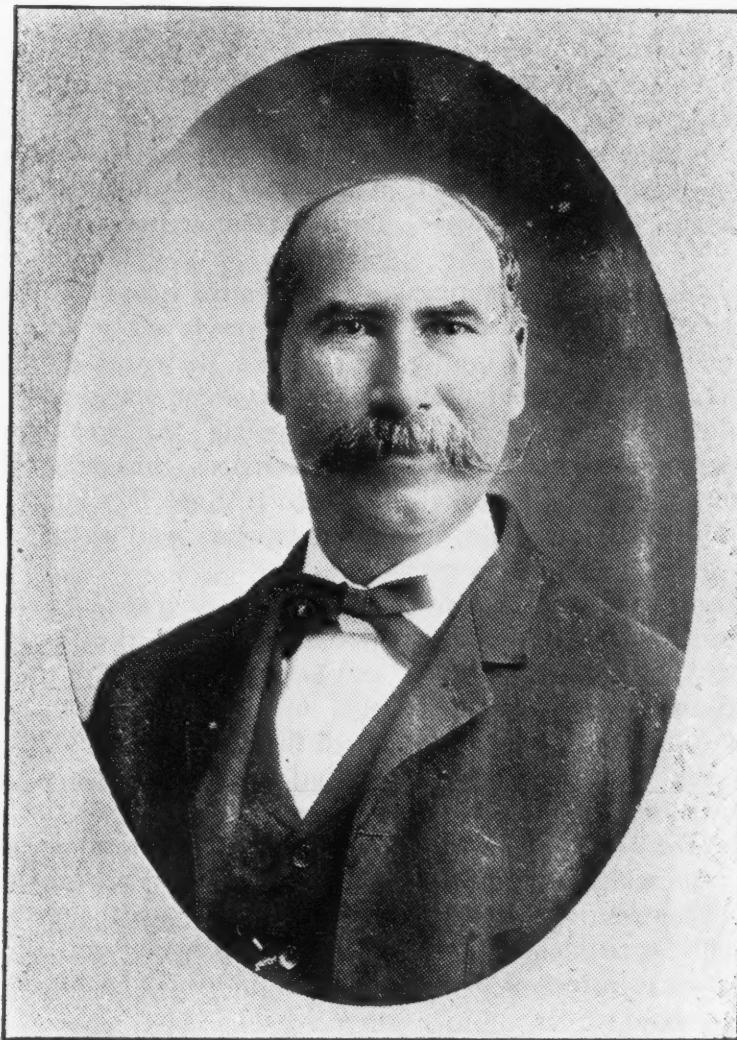
P. W. HOWARD, ATTORNEY-AT-LAW

He has accumulated in eight years what in his section is considered a handsome fortune. He is much given to charity, and is a Methodist Episcopal. He takes an active part in all organizations which tend to the uplift of the race. His life is an inspiring example to all young men.

Two directors of the American Trust and Savings Bank whose careers deserve

attention are P. W. Howard and J. A. Martin. Mr. Howard is one of the leading colored attorneys of this city, and a member of the law firm of Beadle & Howard.

Mr. Howard is gaining ground rapidly at the bar of this city, having figured recently in some very sensational and important cases with signal success.



J. A. MARTIN, PRINCIPAL OF THE SMITH ROBERTSON SCHOOL.

His intellectual attainments and unusual energy predicted in the beginning for him an eventful career. For his scholarship is unquestioned by any who know him. He was educated in Rust, Fisk and Chicago Universities—in all of which he showed marked ability.

He took first honors at the Illinois College of Law, from which he holds the degree of Bachelor of Laws.

Mr. Howard, aside from his ability as a lawyer and speaker, speaks and reads several of both the ancient and modern languages.

For five years he served successfully as professor of mathematics at the Alcorn A. & M. College, leaving this position—his stepping stone—to pursue his chosen profession. And prior to accepting this position he was for one

year president of Campbell College.

He is the senior member of the drug firm of Howard Brothers, at Meridian, Miss., a stockholder in the Union Wood and Coal Company and a director and attorney for the American Trust and Savings Bank, aside from holding some "Jackson dirt."

He is a native Mississippian—coming from the county of Holmes, where he was born in the year, 1878. He is still a young man and his friends predict for him a bright future.

Prof. J. A. Martin was born at Kirkwood, Miss., June 5, 1863. He worked upon a farm till he was 16 years old, attending county schools from one to two months during the year. At this age he entered Alcorn A. and M. College, from which he graduated in June, 1885. The following January 1886, he became a teacher in his Alma Mater, a position he creditably held for seven years. Leaving Alcorn College in 1893, he became principal of the Yazoo City Graded School, No. 2, from which position, after teaching five consecutive years and graduating the first three classes there, he resigned to become principal of the

Smith Robertson School, of Jackson, Miss. He has been principal for the past several years, and is now of this school, giving entire satisfaction to both patrons and board of education. Those who finish under him are noted for their thoroughness in the work completed.

Prof. Martin is one of the few men who have made school teaching a profession, and, notwithstanding the small salary, has accumulated property till he ranks among the wealthiest of our colored citizens, thus demonstrating the fact that it is not how much money we make, but how well we manage it, that counts.

He is a director and also on the executive committee of the American Trust and Savings Bank of this city. In addition to educating himself, he also educated three of his younger sisters, thus setting a living example to our young people who manage to rise, to lend a helping hand to those dependent upon them. Prof. Martin rose by his own untiring efforts—without the aid of a father, or even influential friends to help him in his boyhood days.



## Texas Colored Knights of Pythias

BY H. M. GILLIEAN

**T**HREE are many persons of the North and East who have a false impression of the grand old State of Texas, picturing it as the land of the longhorn steer and wild cowboy armed to his teeth with six shooters. It would be surprising to those who have gathered these false impressions as to Texas to learn that there are thousands of persons reared in this State who have never seen a cowboy and to whom a steer other than the domesticated kind would be a curiosity.

It should have been possible for those who think Texas "wild and wooly," to have been present from June 11 to 16 at the twenty-second annual session of the Colored Knights of Pythias of Texas in Fort Worth, where gathered over two hundred delegates, representing two hundred and thirty subordinate lodges with memberships aggregating over 7,500; or at the sessions of the Grand Court of Calanthe and become acquainted with the hundred and fifty ladies representing three thousand of the best, most highly cultured and intelligent women of the State.

At the opening Monday night, June 11, the large city hall was crowded to its utmost capacity, and the scene presented was so impressive that I have to use the words of W. E. King, editor of "The Dallas Express," to describe it.

"I have been to many great gatherings. I have sat in the press gallery of many a convention, both State and

National. I have witnessed the antics of man-worshippers for almost a quarter of a century, but I have never seen anything more appropriately beautiful than the three thousand brave men and beautiful women who packed the city hall Monday night to witness the auspicious occasion. Men were there whose names are known wherever the banner of Pythias waves. There was Capt. John Young of Pine Bluff, a grizzled warrior who for almost a quarter of a century has been the supreme treasurer of the Knights of Pythias, and also General S. W. Green of Louisiana, Supreme Vice Chancellor."

"Tuesday the Grand Lodge met in executive session in Miller's Hall, and organization was affected of the two hundred thirty-seven lodges reporting. Of this number one contest only was noted. A pretty fine record for a "wild and wooly" State. Tuesday night at the city hall Rt. Rev. Evans Tyree, bishop of the tenth episcopal district of the A. M. E. church, delivered the annual thanksgiving sermon one of eloquence and logic that stirred the entire audience.

The feature of Wednesday was the annual parade, probably the longest parade of a secret society ever held in the State of Texas. The officers and visitors of the Grand Lodge and the ladies of the Court were in carriages at the head of the parade, followed by the delegates and the bands afoot. After

the parade a picnic was given at the large Douglass park (colored) and the delegates and vistors had a merry even-  
ing. At night the drill of the uniform ranks was given. The Fort Worth company was present, but the Wright Cuney company, No. 7, of Austin, of which J. P. Bratton is captain, was the only company entering to compete for the prize. This company ranks as the first in the States, and the manœuvres executed were very difficult and complicated.

On Friday, the last day and the most important of all the sessions, the brave knights lined up to face the real battle, the election of the grand officers for the ensuing year. The contest centered mostly on the election of the grand chancellor. Sir Knight Mitchell, the past chancellor had held the position for ten years; Dr. A. N. Prince of Sherman for the past three years had been defeated each time, but undauntlessly he again confronted his opponent in another effort for supremacy. His faithful lieutenants, McDonald, Rodgers, Dickson and Frierson, had said he must win; the other side said he must not, so until the balloting was over no man really knew the result. Finally the ballot was cast and Dr. A. N. Prince was declared elected, Frierson of Houston was elected vice chancellor and the Prince banner floated triumphantly upon the breeze. But few other changes were made in the officers and the list is as follows: Grand Chancellor, Dr. A. N. Prince; J. M. Frierson, V. G. C.; L. S. Simmons, G. K. of R. and S.; P. Landry, Assistant G. K. of R. and S.; L. B. Kinchon, G. L.; H. Guest, G. M. of

E.; H. A. Wells, G. P.; Knight Crin-  
sole, G. M. of A.; R. R. Rease, G. I. G.; Josh Pyles, G. O. G. Board of Directors, R. H. Majors, J. P. Starks, M. M. Rodgers, C. C. Trimble and D. M. Mason. The Endowment department has made such excellent record with Hon. W. R. Hill of Galveston as president of the Endowment Board and Prof. W. S. Willis, of Waco as secretary, that they were re-elected.

The Grand Court of Calanthe of the State of Texas held their session at the same time as the men. They met in the odd fellows hall, and so harmonious were their sessions that one would be loath to beleive that they were representing three thousand other sisters. The ladies of the Court are absolutely united, fighting not one another or anybody, but proceeding steadiiy forward for the upbuilding of the race and the uplifting of the women of this State.

Mrs. A. D. Keys, who was re-elected Grand Worthy Counsellor without a dissenting vote, has worked hard to establish and maintain this spirit of good-will and progress among the members of the court.

The endowment department of the Texas Negro Knights of Pythias is now in a healthful condition and to-day there is not a just claim unpaid. The executive committee composed of the representative members of the local Knights of Pythias lodges in the persons of Prof. Quinn, chairman; and Messrs. J. J. Johnson, W. D. Donifer, J. D. Boyd, P. W. Watson, Walter Berliner, B. D. Davis, Ed. Loving, L. C. Crawford and S. A. Bramlette, labored hard and successfully to see that everything

trusted to their hands was properly attended to. Douglass Park, where the picnic and drill were given, is owned by Messrs. Hans and Mason, progressive colored citizens of Fort Worth. A large pavillion and the pretty grounds make an ideal park. Mr. Robert Houston was a delegate to the National Ne-

gro Business League last year and is president of the local league. He conducts an up-to-date livery stable and second hand store. He is a member of the white undertakers association of this state and does a large portion of the Negro undertaking business in Fort Worth.

### **J. C. Jackson, Undertaker**

**J.** C. JACKSON of Lexington, Ky., is a conspicuous example of the indomitable energy and enterprise characterizing many of the

his native State, and Kentuckians are proud of him. His family has always represented the very highest type of courtly gentlemen, and Mr. Jackson is a



J. C. JACKSON

Southern colored men of to-day.

Commencing his career in a very humble way, he has by his grit risen to a prominent place in the citizenship of

worthy scion of the original stock, in manners and culture.

For a number of years he was a prominent figure in the political arena of the

State. The highest political honor conferred upon him by his party (the Republican) of course was his election as a delegate from the State at large to the National Republican Convention at Minneapolis in 1892, an honor coveted by every prominent white Republican in the State.

The later years of Mr. Jackson's life have been spent in arduous establishing and building up the livery and undertaking business. Since his advent into the business world associated with Mr. Wm. Porter of Cincinnati, Ohio, under the firm name of Porter and Jackson, he has been no less prominent and successful than in politics. He is to-day the most up to-date undertaker in Kentucky among our race.

His establishment is equalled by few white establishments of a similar kind. Being thoroughly familiar with every detail of his business, he has steadily worked his way up, acquiring knowledge of every branch of the work and displaying always an intense am-

bition to excel, until he is the peer of any Negro undertaker in the South.

Mr. Jackson has always devoted much of his spare time from a busy life to both educational and religious work. For a number of years he served as trustee of Wilberforce University at Xenia, Ohio, and at the same time as trustee of Berea College in Kentucky. Prominent always in St. Paul A. M. E. Church of Lexington, he not only renders distinguished service to his mother church in the city, but represented this district as lay delegate to the general conference which met at Indianapolis.

Personally, Mr. Jackson is extremely domestic, and never happier than when surrounded with his friends at his beautiful residence in the eastern part of Lexington. Mrs. Jackson shares honors with her husband in entertaining his guests, and her most conspicuous personal trait is the sincere manner in which she makes every one welcome within her home. The race can well applaud such men and women.

### Keep the Date Before You

THE National Negro Business League will meet in Atlanta, Ga., Augnst 29, 30 and 31, and remember that if you have not a local business league in your community that you should at once proceed to organize

one, and make it active in getting the people interested in business. Put yourself in communication with the undersigned.

FRED. R. MOORE,  
4 Cedar St., New York.

## Elkdom in the State of New York

By W. PRESTON MOORE

WHEN the measure known as the Grattan Bill had passed the New York Legislature and become law, the white Elks, who are constitutionally opposed to the existence of a colored order, sought the aid of this statute to suppress the dark-hued brethren in the State and made several arrests. This condition of affairs gave birth to what is known throughout the Country as the Joint Legislative Committee and which comprises representatives from Brooklyn Lodge No. 32, Manhattan Lodge No. 45 and Progressive Lodge No. 34 of Jersey City, N. J.

This Committee was charged with the duty of defending all cases arising in the courts in which a colored Elk was involved and of investigating other legal matters performed.

They have successfully fought every issue arising in the courts, and judicial records show that no Negro Elk has ever been convicted by any court in this State for wearing the pin or emblem of his order. They have established by precedents which are stronger than statute that the Negro can wear the button of any secret order of which he is a member.

It is, I assure you, dear reader, with no small degree of pleasure that I accept the privilege and honor to write a few remarks relative to the Joint Legislative Committee of the three loyal lodges. This Committee is composed of men of intelligence and prominence. Indeed,

the flower of manhood as represented, assures me beyond a reasonable doubt that these men are equal to any emergency, great or small, they may be called upon to shoulder.

The following named brothers compose the Committee: Edward Burton Ceruti, Chairman; J. T. Brown, Vice Chairman; D. W. Parker, Secretary; George E. Bates, Corresponding Secretary; S. P. Jones, Treasurer; Edward Elmore Brock, Dr. George E. Cannon, J. A. Duncan, Dr. B. C. Waller, James S. Williams, George Hasbrouck, Boss H. Hawkins and W. Preston Moore.

Later I shall give a few personal details concerning several of the membership of the Committee. At present I shall dwell upon a general sketch and conclusions which are essential to the general abridgment of this paper.

These are days when many persons, either in ignorance or from sinister motive, are engaged in the disrupting business of indiscriminately denouncing the existing social order. We are constantly told, with increasing emphasis, by agitators and other busy-bodies who are allies, that the Elks are not the proper class of men to be associated with.

It is the intention of the writer to disarm this innuendo inimical to our great order. I would add that there are good and bad men in all organizations, and the Elks are not exempt from such associations. The majority of the membership of Elkdom are men of

energy, force, business,—professional men of prominence and honest laboring men, who have built up a strong organization. The majority should not be held responsible or condemned for the fallacy and fallibility of the minority. Is that justice? No.

When I heard that Brother Wm. L. Pope had nobly spread the idea of having a lodge of Afro-American Elks in the greater city of New York, especially in Brooklyn, my heart throbbed with pride and sincere pleasure. Now, thanks to his untiring energy and the able assistance of a few other most worthy gentlemen, I could see clearly that they were determined to have a lodge of Afro American Elks here, through the help and authority of Brother Wyatte, the Grand District Deputy and Commissioner of Pennsylvania. I grasped the golden opportunity and became one of the charter members. Dear readers, if I may be allowed to encroach upon your valuable time and patience, I will state that Elkdom in the State of New York, especially in Brooklyn, became a fact on December 30, 1903, when Brooklyn Lodge No. 32 (the mother lodge in this State) was inaugurated. Since that time we have made Progressive Lodge No. 35 in Jersey City, N. J., Manhattan Lodge No. 45 in New York City and Monumental Lodge No. 50 in Albany, N. Y. There are other lodges in the South, West, North and East—ninety-six lodges in all. While the order is benevolent and protective, caring for its sick and burying its dead, assisting its widows and orphans, sociability is one of its fundamental principles—yes,

we may say its paramount feature, as is to be found in no other secret or benevolent order.

There is considerable outside talk that there are no colored Elks, or Negro Elks, as some say. I would add the following as a winner to our rights and successful endeavor: On June 19th white Elks were in the blackest depths of woe and Afro-American Elks were radiant with pleasure—that contradiction in colors being due to a decision given in Special Sessions that was a victory for the Legislative Committee. The court's finding is of great importance to secret societies in this State that bar our race from membership. Justices McKean, Deuel and McAvoy acquitted brother Oldridge R. Johnson, 129 West 134th street, a prominent member of Manhattan Lodge No. 45 and a turn key in the Ludlow street jail, who had been tried on three charges growing out of his wearing an Elk's emblem of his lodge.

The cases were tried under Section 674 A of the Penal Code, which makes it a misdemeanor to wear wrongfully the button of any secret order, provided the design of the button has been copyrighted. The evidence showed that the full title of the white Elks' fraternity is "Benevolent Protective Order of Elks of the United States," and that the copyright button bore above the Elk's antlers the letters, "B. P. O. E." Our fraternity is known as the "Improved, Benevolent and Protective Order of Elks of the World." Our button bore the antlers. The letters are "I. B. P. O. E. W." But the "I" and the "W" were lost on the antlers, making the

letters seen "B. P. O. E.," or the same as those on the white lodge's button.

The Justices unanimously acquitted brother Johnson on the ground that the white lodge's constitution contained an improper word, "white," and the Afro-American society had not practiced a deception. Counselor J. Frank Wheaton, one of the most prominent members of Manhattan Lodge No. 45 was counsel for the Joint Legislative Committee and brother Wheaton interpreted the ruling to mean it was lawful for the Afro-American men to adopt the Elks emblem, or, indeed, the emblem of any other secret society barring the race. There are 16,000 Afro-American Elks in the United States, and this decision will doubtless double the membership within the next few months.

The courtroom was crowded with members of the two fraternities, and after the decision there was a scene of great jubilation among the Joint Legislative Committee, many of whom adjourned to neighboring hostelries to celebrate the event only as Elks can.<sup>BUZZ</sup>

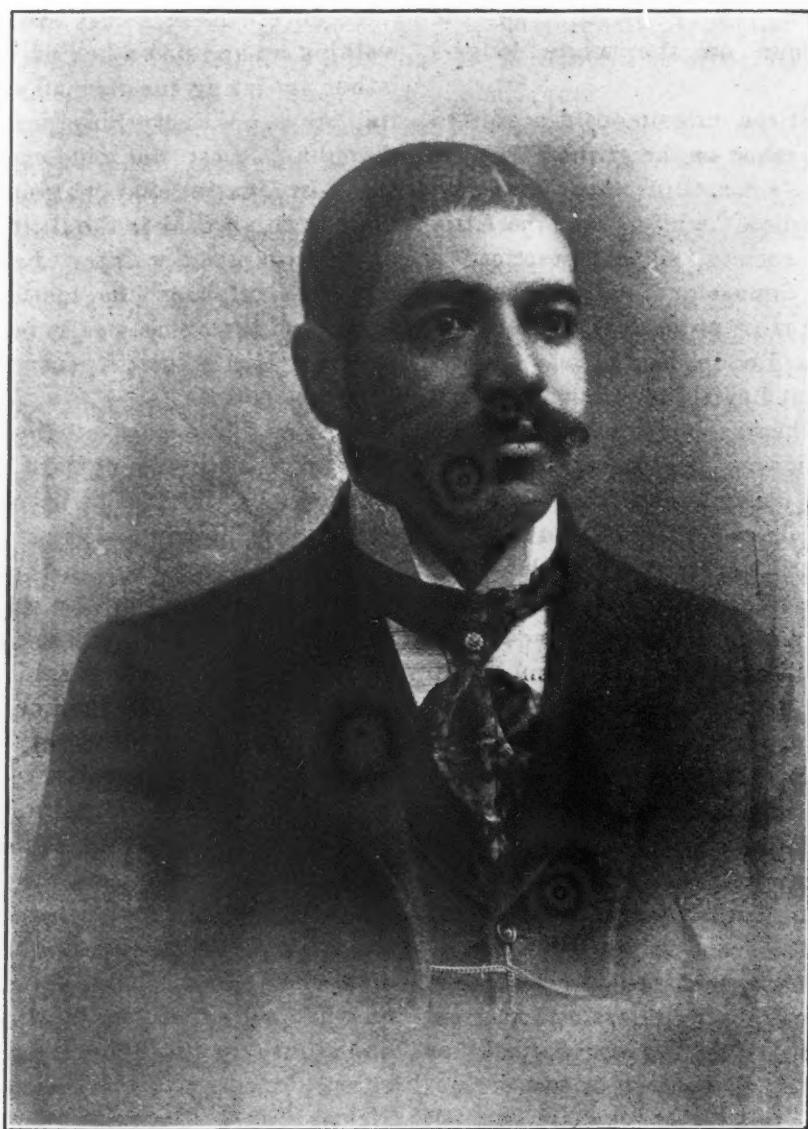
I have been told recently that it is said that we are imitators and not real Elks. To this let the above speak for itself. I feel that a word or two preliminary as to what the Elks are will not come untimely. At this juncture, allow me to repeat the four views of life which allude to principals in Elkdom, which I desire to mention. Here is the young bird, full of fright and ambition, learning from its mother the "mysteries of flight." Then, the kitten learns from the old cat, by observation and imitation, the "scientific way," to

catch mice. Next comes the little boy walking up and down behind his grandfather, imitating the old man's thoughtful ways. "Everything except the thought." Last but not least, one of the most amusing and charming exhibitions in this world is the little girl four or five years old walking behind her mother, imitating the mother ridiculously and lifting up, in a knowing way, her short little skirt, "everything except the thought."

First: Let us learn all the mysteries of Elkdom as the young bird learns the mysteries of flight. Fortify ourselves a grade or so higher in Elkism than our opponents.

Second: Let us learn by observation; imitation if necessary, the scientific way to achieve and master the machinery of Elkdom. Firmly intrench ourselves in the midst of the enemy; not for a short period, but permanently. Thus we shall not be as the little boy or girl, the first imitating the old man's thoughtful ways, everything except the thought; the latter imitating the mother ridiculously and lifting up, in a knowing way, her short little skirt, instead of that we shall have the thought and ability to prove by actions and accomplishment that there are colored or Negro Elks. Recognition must ultimately come.

Third: Let me say that the imitative faculty in animals and in human beings is one of the most important of all. It is the faculty which brings about change and growth in the easiest, least fatiguing manner, this tendency to imitate is one that officers of organizations and members especially should under-



J. T. BROWN  
Financial Secretary Progressive Lodge No. 35

stand. It is a tendency that the leading officer should combat in himself, while understanding it, and encouraging it in the membership of their organizations.

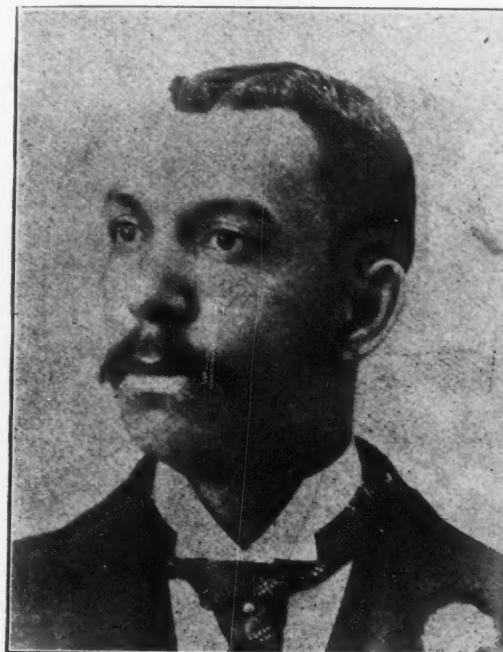
Fourth: Remember the first thing for a lodge, as for an individual, is to

know itself. The members of an order should know themselves and know their lodge organization. Privilege of personal thought should not blind us to the truth. Indolence should not make us indifferent to it.

These years have also revealed us to ourselves. "Know thyself," was the advice of the wise men of old. And while we have not found ourselves in completeness, yet we now have a clearer knowledge of our strength and weakness, of the possibilities which may lie in the domains of our activity. And we realize that what was once only a

The cardinal virtues of Elkdom, to my mind, are to "live and let live, encourage brotherly love and benevolence"

"The work of true Elkdom must be to raise the people to the plane of its privileges; to harmonize its general practice with its abstract principals; to reduce to actual facts the ideals of its constitution; to devote instruction into



EDWARD ELMORE BROCK  
Exalted Ruler Brooklyn Lodge No. 32

phantom has now become reality in all its brilliancy. We have learned to trust, to dare, to do, to overcome, to conquer. Yes; Afro-American Elks have conquered a mighty prejudice and we are gaining ground every day. We are growing tremendously strong locally, nationally, numerically and financially. Better men are joining our ranks monthly.

knowledge; to deepen knowledge into wisdom; to render wisdom and knowledge complete in the love of men."

Known as the I. B. P. O. E., which is often translated to mean "Indefatigable Best People On Earth," they represent the best specimen of manhood in all its essentials. They are indeed a clan whose blood circulates, beats and throbs in activity.

The Grand Lodge having recently been incorporated in this State—the charter by the grace of the Signature of the Governor of the State of New York having been granted this month. The order is seven years old and it bids fair in the near future to eclipse any Secret or Benevolent order anywhere.

The world owed us a living, and we

never dead, will rise in majesty, to meet our own." Let all good men invest themselves with the mysteries of Elkdom and learn its joys and its pleasures.

If we as Elks, serve humanity well, if we can in the years to come, dispel something of the darkness of ignorance in Elkdom principals, and widen the domain of light ; can point others to a



W. L. POPE  
Founder and Organizer Brooklyn Lodge No. 32

expected to get more than we gave. How selfishly and narrowly we looked at it, But now, "getting and possessing," once the great words in our Elk's vocabulary, have given place to "becoming and giving"—becoming not wealthy or famous, not a burden but a burden-bearer, great of soul, and efficient in service ; seeking to lift up and help those not as fortunate as we. And may we ever "Be noble and the nobleness that lies in other men, sleeping but

higher, better life, then you may know that our endeavors have been a blessed work. And while we are now truly grateful, yet we hope so to give ourselves in service to the order of purple, seeking to emulate Him who came, "not to be ministered unto, but to minister," that we as Elks may erect a grander monument to our founder's honor than is possible to portray in words.

Let us be assured that nothing less than the highest thought of Elkdom

will hold us true to the task assigned us. Only as we breathe its nobler spirit will we prove our worthiness and express in a practical way our gratitude. Only as we continue to champion the cause of Elkism and enlightenment do we express it and only as we put forth an ever increasing effort for the redemption of the whole race, will we act well

Brother Ceruti had just completed an extended tour through the Atlantic States which was attended with great and lasting results to the order. He is a prominent and progressive member of Brooklyn Lodge No. 32. Ceruti's brilliant service as Envoy for the Committee brought him prominently before the public. Within his bosom there



W. PRESTON MOORE  
Financial Secretary Brooklyn Lodge No. 32

our part as Elks and fully warrant our previous glowing pretensions.

The Chairman of the Joint Legislative Committee, brother Edward Burton Ceruti who was its Special Envoy and Chairman of the Brooklyn delegation to the Grand Lodge, which will assemble at Sumner Hall, 1584 Fulton street, Brooklyn, August 28, 29 and 30th.

burns like an inextinguishable flame the desire for the acquisition of knowledge and information. He despairs all restraint of it, and when he has some fresh subject relative to the best interest of the order in hand, everything but imperative professional duty goes upon the deferred list. No man of my acquaintance is his equal in rapidity of

acquisition. A document, a verbal statement of fact gives up its substance to him at once. It is, of course, this celerity in assimilating information that has enabled him to push his inquiries so far in so many pleasant affairs. Brother Ceruti's progress through the country has been attended by such joyful welcome and courtesy in recognition of his zealous labor, that it has resembled a triumphal procession.

Brother J. T. Brown, whose cut is here shown, is Vice Chairman of the Committee and is a well known New Jerseyite. Financial Secretary of Progressive Lodge No. 35., Past Exalted Ruler and Ex-District Deputy of the same. Brother Brown is also connected with other fraternal societies, namely: K. of P., F. A. M., G. U. O. of Odd Fellows, and Elder of the Lafayette Presbyterian Church. President of the Board of Trustees of the same. Head Waiter of the P. R. R. Restaurant in Jersey City. In all good movements for the improvement of the order or the race, he is a willing worker and isn't afraid to lend financial assistance to the cause. He is open hearted, kind, religious, diligent, punctual and always on the alert to endorse progress whenever deserving. He is held in very high esteem by Progressive Lodge, of which he is a charter-member, and every confidence is placed in his words. During the protracted absence of the Chairman of the Committee, brother Brown has conducted the affairs with discretion and force of character which needs no defense. In doing worthy things brother Brown has invariably been successful.

Brother D. W. Parker, Secretary of the Committee and a charter-member and Financial Secretary of Manhattan Lodge No. 45 of New York City, is one of the very deserving and truly prominent members of the above named lodge. He is also prominently associated with the following named societies: G. U. O. of Odd F., F. A. M. and the P. R. R. E. B. Association of Jersey City, N. J. A Christian gentleman and a determined advocate of reform and improvement pertaining upon the work of Elldom. He is a hard worker and takes special pride in associating with men of standing and character in the community. Manhattan Lodge without her Parker would be like America without her Roosevelt. Too much cannot be said in behalf of this most worthy brother of the fraternity.

Brother George E. Bates, Corresponding Secretary of the Joint Legislative Committee, enjoys the honored distinction of being the only Afro-American in the Eastern railroad service who holds a responsible clerical position.

Mr. Bates is one of the most popular and trusted clerks in the office of General Superintendent Frank L. Sheppard, of the United Railroads of New Jersey, Division of the Pennsylvania. I understand that he is Private Secretary to Mr. Sheppard.

Mr. Bates was born in Cincinnati, Ohio, December 5, 1870, and received his education in the public and high schools of that city. He entered the service of the Pennsylvania on June 1, 1890, as a messenger, in the office of Mr. Sheppard, who was at that time general superintendent of the Pennsyl-

vania Railroad Division at Altoona, Pa., and when Mr. Sheppard was transferred to Jersey City, on January 16, 1899, he brought Mr. Bates with him, and he has continued in that office up to the present time.

That he gives careful attention to his duties goes without question, as Mr. Sheppard is one of the most practical railroad managers in the country, and Mr. Bates naturally feels proud of his transfer and retention in the General Superintendent's immediate employ.

In possession of an amiable disposition, augmented by experience and tact, it is but natural that Mr. Bates should lead in the social and political life of the race. He is Exalted Ruler of Progressive Lodge No. 35, of Jersey City, as well as Grand Esteemed Loyal Knight of the Grand Lodge, and his prospects of being elected Grand Exalted Ruler of the Order is indeed most favorable. He is a personal and warm friend of Dr. Booker T. Washington, and his address introducing Dr. Washington at his recent lecture in Jersey City stamps Mr. Bates as an orator of no mean ability.

Those who have met Mr. Bates when off duty have found him to be an exceptional conversationalist and a most genial companion, a born leader and quick to grasp the technicalities arising from strenuous leadership. That he may advance still further is the wish of his friends and admirers, who are legion, not only in the Pennsylvania service, but in private life and fraternal orders. More and best, his motive is noble and the highest.

Brother Sandy P. Jones, Treasurer of the Joint Legislative Committee, a man

of untiring business tact and integrity, born in Petersburg, Virginia, the Old Dominion of the South which has furnished the North with so many great men of the age, was presented to the world in 1872. He attended public school in that city, finishing at the age of fourteen. Learned the shoe business in a white store, leaving to take charge of an Afro-American shoe store owned by Mr. J. M. Coleman, and at the same time was an active correspondent for three Afro-American newspapers. After remaining in the employ of Mr. Coleman five years he gave up the shoe business to come North, held a responsible position with the Remington Typewriter Company for a number of years with credit, leaving them to engage in real estate business in the office of Mr. Philip A. Payton, the pioneer real estate king of the Afro-Americans in New York City. Mr. Jones is a stockholder and a member of the Board of Directors of the Afro-American Realty Company, a prominent member and co-worker in Theobald Lodge of Odd Fellows, Exalted Ruler of Manhattan Lodge No. 45, of New York City, and a delegate to the Grand Lodge of the I. B. P. O. Elks of the World.

Mr. Jones is happily married and blessed with two graceful children who bring joy to the heart of a tender and loving father. Mr. Jones has made a great success in his line of business, with well wishers and friends galore. He has a bright future, with prosperity as the final maximum. He has initiative. He is strong, and therefore not furtive; honest, and by conse-

quence without menial infringement.

Edward Elmore Brock, Exalted Ruler of Brooklyn Lodge No. 32 and Chairman of the Committee on Convention, is one of Brooklyn's favorite and popular literary men; also author, journalist and general newspaper correspondent, and is rapidly winning a place in the world of letters. Mr. Brock comes of that sturdy old Virginia stock that seems to make the leading men of the country. He was born in Brunswick County, in the above State, July 4th, 1865. His early boyhood was spent at City Point, a small hamlet situated on the James River. At the age of ten years he came North to New York City and was entered a pupil in Grammar School No. 3, of which the late Prof Charles L. Reason was principal, where he finished a public school education.

That Mr. Brock is what is termed a self learned man, I have only to point to the fact (and he himself relates this fact with the most complacent pleasure) that he was not "trained in academic bowers, and to these learned streams he nothing owes." He is a devoted lover of his home, wife and children, of which there are eight, four boys and four girls, and a worshiper of books and flowers.

Some years ago he founded what was known as the Young Men's Progressive League, which existed for a number of years, he filling the executive chair; also one of the founders of St. Mark's Lyceum, connected with St. Mark's M. E. Church, filling at times both the presidency and vice presidency of the same. As an author and writer he has invariably written for the Home Maker Magazine, New York Recorder,

Monthly Review of Boston, Mass., New York Review, of which he was associate editor; New York Age, the Freeman of Indianapolis, Ind., etc. He is also of no mean ability as a writer of fiction. Mr. Brock is said to possess the largest collection of newspaper clippings extant, covering every conceivable subject and bound into fifty neat volumes.

As the present Exalted Ruler of Brooklyn Lodge No. 32, of Elks, of which he is a charter member, he is held in the highest esteem. So much so, that after he had received the honors of a Past Exalted Ruler and Financial Secretary, the members saw fit to again elect him to be our Exalted Ruler, an office which he fills with credit to himself and the fraternity.

On June 26th last Mr. Brock had been in the employ of the Standard Oil Company for twenty years, at which time, as a fitting recognition, his salary was considerably increased by his employers. If space permitted me I would gladly continue this sketch regarding the past history of Brother Brock, as he is a man of my heart.

Dr. George E. Cannon, an active and beloved member of the Joint Legislative Committee, was born in North Carolina. He came North in 1887 and settled in Jersey City, N. J. He entered Lincoln University soon after coming North, and graduated from the College Department in 1893. Entered the New York Homœopathic Medical College in 1896 and graduated from there in 1900. He immediately took up the practice of medicine and surgery in Jersey City, N. J., where he has continued the same. Dr. Cannon succeeded in building up a

very lucrative practice. While well patronized by our own people, yet his practice is very unique, in that two-thirds of his patients are Anglo-Saxons.

In April, 1901, Dr. Cannon was married to Miss Genevieve Wilkinson of Washington, D.C. As a public speaker Dr. Cannon is very much in demand. He has high hopes for the future of the American Negro.

His capacity for business organization is rather remarkable, even in this dwelling place of so many captains of industry. Dr. Cannon is closely associ-

ated with the progress of his city and is held in the highest esteem by all classes of people.

Owing chiefly to the limited space allowed (I rather think I have overstepped the allowance as it is), it will not be possible to give further details regarding the other members of the Joint Legislative Committee, as much as I desire to do so. Suffice it to say that the committee is composed of men of the hour who are well qualified to combat intelligently any duty required of them, without question.

## Atlanta's Business League Session

THE Local Negro Business League of Atlanta, Georgia, is rapidly maturing its plans for the entertainment of those who attend the Seventh Annual Session of the National Negro Business League to be held in Atlanta, Wednesday, Thursday and Friday, August 29, 30 and 31. An interesting feature of the programme, as outlined by Emmett J. Scott, Corresponding Secretary, is to devote the Thursday morning session to the discussion of "The Negro in Agriculture." More than eighty-five per cent. of the Negro people live by some form of Agriculture and it is important that special attention be devoted to arousing interest in the matter of purchasing their own farms and improving them in every way possible; the farmer comes in contact with the outside world through the medium of business, and it is necessary that he know something of business to protect himself and those committed to his care.

On Friday, August 31, the morning session

will be devoted to hearing from representatives of the nineteen or more Negro Banks conducted in various parts of the country. Representatives from the strongest of these banks have already signified their intention of being present; the purpose being to have the Negro people understand how large a part banks have in the business development of every people.

Persons intending to be present should send notice of such intention to G. M. Howell, First Vice-President, 16½ Wall street, Atlanta, Ga. Reduced rates of one and one-third fare from every section of the country have already been secured.

For the Northern and Eastern delegates a special train, including baggage and dining car and Pullman sleepers, with a day coach, will leave Washington in time to reach Atlanta for the sessions of the League. Further information if desired may be secured from the President, Booker T. Washington, Tuskegee Institute P. O., Alabama.

## Dr. S. A. Furniss

**D**R. SUMNER A. FURNISS of Indianapolis, Ind., was born in Mississippi, but was educated and reared in the Hoosier Capital. In 1894 he graduated with honors from the

Medical College of Indiana. In 1895 he was made an interne in the City Hospital as the result of a competitive examination, being one of the first Afro-American physicians to secure



SUMNER A. FURNISS

that appointment. He is a member of the American Medical Association and of the Indiana State Medical Society. He is a 33d degree Scottish Rite Mason.

For three years he has been a member of the executive committee of the National Negro Business League. In the State polities of Indiana he is an influence.

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### The African Drum

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THE African drum appears in varied and often picturesque forms. The natives make drums of shells, tree trunks, or earthenware, covered with the skin of some wild animal, or sometimes india rubber. Of the original calabash drums there is probably only one specimen in Europe. Some of the drums are highly ornamented, either by painting or carving. One specimen, in-

deed, has puzzled travellers, for there is depicted on it unmistakably a cross, and also a head of European type. A drum found in Upper Lualaha has a unique peculiarity in the way of a "sympathetic chord," formed by means of a small tube, ingeniously inserted in the side of the instrument, which causes, when the drum is beaten, a vibration resembling that of the reed pipe.



# BUSINESS LEAGUE SPECIAL

## **SPECIAL TRAIN to National Negro Business League Convention at Atlanta, Ga.,**

will leave Washington via the SEABOARD AIR LINE RAILWAY at 6:25 P. M. August 27th, arriving Atlanta next afternoon at 3:30 P. M. The train will be in charge of Mr. Cyrus Field Adams, 934 S street, N. W., Washington, D. C., who will be glad to give full information as to particulars.

Members of the Executive Committee and the officers of the association will go on this train which will be composed of baggage car, day coach, Pullman sleeping and dining car, and it is desired that all who can do so will avail themselves of this service.

The SEABOARD AIR LINE goes through Fredericksburg, Richmond, Norfolk, Raleigh and principal points in the South, and delegates from these sections will join the party on the Special Train.

A very low rate has been made for this occasion and full particulars may be had by addressing

**CYRUS FIELD ADAMS**

934 S STREET, N. W., WASHINGTON, D. C., OR

**G. Z. PHILLIPS**  
T. P. A.

**W. E. CONKLYN**  
G. E. P. A.

1183 BROADWAY, NEW YORK CITY

or any representative of the

# Seaboard Air Line Railway